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THE

# MISSIONARY MAGAZINE.

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## AMERICAN BAPTIST MISSIONARY UNION.

### GERMANY.

#### LETTER OF MR. ONCKEN.

##### Successful labors in East Friesland.

Hamburg, July 10, 1851.—As my health has been improving during the last three weeks, I resume my account of the progress of the good work in Germany, beginning with a brief view of the labors of br. Hinrichs, who is supported by the Union as a missionary at Leer, Ihren, Weener, and the surrounding country in East Friesland. Br. Hinrichs is aided in his work by br. Menger, who is supported by the Association of our churches in the northwest of Germany. The mission there occupies eight stations. Leer, Ihren and Weener, are the principal stations at which public services have been regularly held on the Lord's Day; the other stations have been visited on week days. Besides these, other places, extending into Holland, have been visited occasionally, and br. H. has so far acquired the Dutch language as to preach in it at different times. Missionary tours of a more protracted character have been made, during 1850, into Münsterland and other parts of Hanover, as also into

various parts of Oldenburg. He also visited the island of Borkum in the North Sea, in company with br. Bonk; the latter has supplied that island with the Holy Scriptures.

The seed that has thus been sown far and wide has been watered by the dews of heaven, so that not less than forty-five believers were added to the little church at the different stations. None were excluded during the past year, and the number of members at the close of the year, at all the eight stations, was 116. In 1846 I baptized the first two members at Leer in the dead hour of midnight, for fear of being arrested by the police, and was obliged to leave Leer the next day. At that time there was not the shadow of a hope that such results as the above would be achieved in so short a period. But all things are possible with Him in whose service we are engaged. At the three principal stations, Leer, Ihren and Weener, there are Sunday Schools numbering seventy-two scholars and thirteen teachers.

#### Opposition—Mob violence.

Our brethren have not achieved these glorious results without much opposition

both from the friends and foes of Christ. Among the former were some of the evangelical clergy and a colporteur of the Lower Saxony Tract Society, who jointly circulated a pamphlet against us entitled "The Anabaptists," by Archdeacon Lührs. The author has not been ashamed to employ the grossest misrepresentation against us and the whole denomination, and has especially vented his indignation and spite on the Christianity of America, supposing that we have been schooled in the United States. Ungodly men in full membership in the Lutheran and Reformed church in East Friesland, were not backward to show their hatred of men who dared to tell them, that without a change of heart and a corresponding change in life, they would inevitably perish. The lives of our brethren have been at different times in jeopardy by furious mobs breaking in upon their peaceable assemblies; but the Lord has not suffered these unhappy men to proceed further than that some of the brethren were severely beaten, so that blood flowed, and that every thing in the place of meeting was broken to atoms. The Lord has notwithstanding blessed his own truth. The prospects in East Friesland are most encouraging, and by God's blessing on the labors of our brethren, we hope to see yet many triumphs of the Gospel.

Br. Bonk, at Leer, the first whom I baptized in 1846, continues to aid the cause in various ways, and under God we are greatly indebted to him. Br. Hinrichs hopes that ere long we shall obtain a firm footing at Emden, where he visits now and then.

Prevalence of heresy—Baptismal regeneration.

Br. H. writes under July 8: "A Lutheran preacher near Aurich delivered two sermons at easter on baptism and the Lord's supper, from Tit. 3: 4—7 and John 6: 51—56. In expounding the former of these passages he says: 'The apostle calls it (baptism) the bath of regeneration and renewing of the Holy Ghost. A bath of regeneration is not a bath after regeneration, therefore not for

those who are already born again to strengthen them; but it is the bath which helpeth to the regeneration, and like a heavenly Bethesda, with its living water so cleans and sanctifies the baptized, that out of the natural man is made a spiritual man. The gift of the Holy Ghost, the grace which justifies us, and the inheritance of eternal life for which we hope, hang on this living and life-giving bath, for God saves us through the bath of regeneration.'"

This is not the delusive and soul-destroying error of an isolated preacher, but the best preachers in that community hold and teach the same heresy, in accordance with Luther's catechism, which to the present day is set forth by the orthodox Lutherans as the ne plus ultra of the great Reformer's productions. If such sentiments are held, taught and promulgated by the best men in this country, what must be the woful ignorance of the people at large, concerning that change of heart without which, indeed, no one can even see the kingdom of Christ! How much need, under such circumstances, there must be for sober, scriptural teaching, our brethren in the United States will be able to judge. That with such delusions held by good men, along with the legions of rationalists in the Lutheran church, this nation should have gradually sunk into infidelity, no one can be astonished at who has clear and scriptural views of the kingdom of Christ, and of the instrumentality appointed by the great Head of the Church to bring sinners to himself.

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#### NORTHERN FRANCE.

LETTER OF MR. WILLARD.

Meeting of the association at Verberie—Paris.

Douai, May 20.—We left Douai on the 13th inst for Verberie, to attend the association which was to be holden at that place next day. The attendance was respectable, and some progress manifest. The anniversary of the missionary society was celebrated and the pastoral conference attended at the same time.

All the services were too short to suit some of our people who have not much idea of despatch. But when I left Douai, I bade farewell to one of our English sisters who is on her dying bed. She seemed to be troubled with the idea of my being away till Saturday, and I told her I would come back on Friday. I had need also to visit Servais, and intended to go there during my absence. Accordingly we commenced the pastoral conference at an early hour on the 14th. At 2 o'clock P. M., we had the introductory sermon, and immediately after attended to the business of the association. Next followed the missionary society—then the book society. We were there without cessation till 8 P. M. We assembled again after supper and went on with the pastoral conference till 10 o'clock. The next morning we were together again at 6, and ended the conference before breakfast. It is impossible for me to give you any account of our meeting, or at least, any detail.

In regard to Paris, I should say that there is an appearance of life and prosperity. The little church sent a delegate, and ten francs to the missionary treasury. They are calling for help, and if they continue prosperous, it would be well, perhaps, to give them a colporteur before long.

The times are evil and growing worse. We seem to enjoy the special blessing of heaven, not being disturbed in our field. The work in Mr. Foulon's department is very prosperous. He is doing a great and good work there. Mr. Lefevre is doing well; he has at least four persons to baptize. Mr. Lepoids will baptize soon, but I have already told you that his field has suffered greatly for some time past. Mr. Crétin is calling for help, and I am going to send Mr. Louvet to him. The young man at Paris, of whom I wrote in a previous letter, (see Mag. for March, p. 75.) does not join us. We have now only three there who will become pastors.

#### General aspects.

While we see in some respects a manifest progress, in others a moderate one,

still the work here has not advanced beyond a mere beginning. A long and a strong pull remains to be made, but I have no doubt that the result will be glorious. We are not the very last in the scale but what if we were? If France is to be evangelized let us hold on. The results of the efforts made here are truly cheering in many respects. Six years ago, there were not more than six evangelical Christians in all Mr. Foulon's field. Now there is a church of more than fifty members, and a state of things in one sense truly evangelical. Consider the account of his late baptizing, which I forward you here.

As I have said, the times are very evil, and the hour is evidently hastening. The Lord reigns, let the earth rejoice. This is my joy and all my hope. My confidence in man is small. I turn with extreme disgust from his folly to the wisdom of the Almighty. There are so many providential combinations, such a complication of existing means, and such unexpected creating of means for effecting the divine will in spite of men, that one is astonished. Surely, the Lord rules and in him we will trust!

I have learned with joy and gratitude that the friends in America have redeemed their word in respect to furnishing the Union with funds. That is well. I hope that their prayers will increase in proportion to their gifts. I hope and believe that those who understand our position will pray much for us.

I send you a translation, nearly entire of two letters received before leaving Douai to attend the association, not only on account of their interesting contents, but because they introduce you to the men themselves.

#### Letter of Mr. Foulon.

Lafère, 5th May, 1851.—The grace of God was greatly manifested towards us yesterday. We buried with Christ by baptism thirteen persons. Fifteen were to have been baptized, but two of our brethren were prevented by sickness. At 9 o'clock in the morning we were

already assembled at Servais. Divine service commenced at 10. I preached from Acts 8: 5 and 12. After the preaching we proceeded to the examination of the candidates; it produced a great impression upon all present. A certain marchioness whom Mr. Courty had informed of the intended baptism, and who was with us, was affected in an extraordinary manner. I read in her eyes this expression: "How happens it that people so simple can talk of religion with so much wisdom and feeling?" We repaired to the water. A thousand men, at least, were waiting for us. I paused. On every side was heard the cry of "Silence!" I read the last part of the eighth chapter of Acts, and then spoke in detail of the kindness of God towards all, both in relation to the good which he bestows upon man here below, and in relation to the gift of the Son of his love for the salvation of men. "Our duty," I cried, "our supreme duty is to imitate God. Since God treats all men with kindness we ought also to treat one another with kindness. But alas! is this the way of the world? No; men hate one another. And why? For this cause or for that; finally, some speak evil of one another because they are not of the same religion. Is this what God, infinitely good, requires? Whatever may be the religion to which we profess to belong, whether we are Protestants or Catholics, if we hate one another, we are not of the religion of the God of Calvary, who far from hating and cursing those who were not of his religion and who crucified him, cried, 'Father, forgive them.' Ah! if we are serious men, if we understand, indeed, what a single soul is worth, what heaven is, what hell is, and if we believe that our neighbor, in following such and such a religion, will be irrecoverably and forever lost, far from hating we shall weep over him; we shall imitate Jesus, who drawing nigh to Jerusalem wept over it, saying, 'If thou hadst known, even thou, in this thy day, the things which belong unto thy peace!' Thinking that there are here

some generous hearts that weep over us, seeing us follow a religion not their own and practise a baptism that seems strange to them, in order to assure them of our future destiny, we will prove in two words that our baptism is that of the apostles and of Jesus Christ." This I did. There were some who said, "Do you see that they baptize as the apostles and Jesus Christ did?" All was silent. I went down into the water and baptized first the men then the women. When we decided to baptize the first Lord's day in May, the weather was pretty warm, but winter had come back, for it snowed that morning and of course the water was very cold. But our brethren and sisters entered into the liquid element as into a warm apartment. So that several said, "They are sustained of God to be able to do thus." We have the assurance that God, who has blessed the two baptisms preceding this at Servais for the conversion of souls will bless this one also for the salvation of some poor sinners.

We baptized yesterday the little mocker who one year ago, being at mass, said, "Oh, how I shall laugh shortly, when I see the Protestants baptize!"\* His grandmother, who said, "He has already done swearing; what a misfortune! he is going to become a Protestant!" was present at his baptism, her eyes wet with tears of tenderness.

All was ended at 3 P. M. We commenced the second meeting at 4. Our brother Doumin, whom I had invited to come and help me on account of my feeble health, preached an excellent discourse from Rom. 6: 3, 4. All were attentive; but especially the marchioness and a physician. We afterwards celebrated the Saviour's death. Several Catholics were affected even to tears; the physician was not a stranger to all emotion. After the service the marchioness came and saluted me, telling me that she hoped to be present at our worship again. If the Lord had not said

\* See page 267, last volume.



that it is difficult for a rich man to enter into the kingdom of heaven, I should have great hope of her. We finally set out for our dwellings towards 7 o'clock, P. M., having our hearts full of joy, and the assurance that our joy was shared in heaven.

*Extract of a letter from Mr. Doumin.*

Sinceny, 6th May, 1851.—The religious excitement at Sinceny, of which I spoke to you, continues, thanks to God and to Mr. le Curé, who is really a very zealous man. He spares neither trouble nor fatigue in going to decry us from house to house; the only result of which is, that those who are indifferent pay no attention to him, and that sensible and intelligent persons despise him—for the following reason. The day after he had announced a discussion with the Protestant, the people of the village reproached him because he had not addressed me. To crown the misfortune, as I was about to start for Salency, before setting out I went to give some advice to our young friend Henry. Of a sudden we both together met Mr. le Curé. As he looked at me in a very particular manner when he saluted me, I took the liberty to ask him if it was true that he had announced to his parishioners that he would have a discussion with me? He replied that it was a mistake; that he had said merely that he would discuss the subject of Protestantism. When the people saw that we were together in the middle of the street they formed a group around us; shop boys, a notary's clerk, several other citizens, workmen, and some nice old ladies were there in an instant. I availed myself of the opportunity to propose to my man a public discussion, in which we would take the bible, which he as well as we acknowledges to be the word of God, as the judge of which of us was right. He refused decidedly, pretending that it would be a comedy, which would occasion scandal. I asked him if he thought the Saviour believed he occasioned scandal when he disputed publicly in the streets with the Pharisees, in order to distinguish error from truth,

and thus enlighten the people? or the apostles after him? Then he told me it was not my business to interpret the bible with my private interpretation.

"Hear me," said I, "Mr. le Curé; the word of God is sufficiently clear without our troubling ourselves to interpret it in our discussion. We will let it speak for itself, we will hear what it says to us, and we will see if all these gentlemen who are listening to us do not understand it in the same way. For example, as it is now Lent and you forbid to eat meat, hear what the word of God says: 'Eat whatever is sold in the shambles,' &c. 'Let no one judge you in regard to eating and drinking,' &c."

"Well, well," cried he, "but we do not forbid to eat meat—or rather, we do not say that the sin consists in eating meat, but in disobeying the church which forbids the eating of it during the holy season of Lent."

"Mr. le Curé," replied I, "you have just laid a snare for yourself, from which you will find it difficult to escape."

"I see no snare," said he.

"It is this. How comes it to pass that the church gives commandments which contradict those of her Spouse? If the Saviour bids me eat, and the church tells me not to eat, to which of the two should I listen?"

Rather than reply to my question he asked me if I were a minister, and if not, by what authority I undertook to teach?

"That is not the question," said I, "but being embarrassed you wish to change the subject; yet consider well that they who surround us weigh all our words, and seeing that you do not reply to my question they judge that you are vanquished."

The conversation continued nearly three-fourths of an hour in this manner, and the conclusion was that he refused any discussion, saying that I was an ignoramus, a heady fellow, &c. Those injurious epithets completed his defeat. The people had no hesitation in saying that he was wanting in respect, and that insults were no proofs that one had the

truth on his side. From that day, every Tuesday, my house is filled.

Several persons are well disposed. The curé has been to see two of our female friends to prevent them from becoming Protestants. But though one of them cannot read, he had the mortification of seeing himself vanquished in presence of several persons, by a woman who but a short time since would not have dared open her mouth before him.

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### TELOOGOOS.

JOURNAL OF MR. JEWETT.

(Continued from page 136.)

Preaching to the chiefs of the village—Numerous visitors.

Dec. 28, 1850.—We had an opportunity, to-day, to preach the gospel to all the principal men of the village. We went by invitation to their place of business—they were sitting at the receipt of custom. As we approached them, they all rose from their mats and made their polite *salaams*. Then the head man, standing in front of the rest, inquired the object of our coming to this country. After we had satisfied him by answering all his questions, and enlarged especially upon those points which relate to our object and purpose, as the servants of Christ commissioned to bear glad tidings to all men, we took leave.

29.—Many were coming and going, so that we had no rest from our labors till the heat of the day scattered them all to their own homes. Some listened quietly, others asked for proof that these things are so, and contended that the Hindoo shasters are of divine authority. "Can we not obtain salvation by our shasters?" No, for the shasters declare that the works of persons possessing sinful natures are worthless. The works enjoined by them for salvation cannot avail you any thing. You say that by leaving your families, retiring to the forest and there practising austerities and meditating on the Deity, he will become visible and salvation will follow. This is a fatal mis-

take, for by your own works sin will increase and will not be destroyed.—"Cannot we be saved by the incarnations of Vishnu?" No; he did not become incarnate to save man from sin. And besides, he and all the gods of the Hindoos are described in your books as wholly sinful; how, therefore, can he save you from sin? Christ, being without sin, is able to save from sin. One of the chief speakers said that our words were good, but that he must live according to the rules of his caste.

The gospel heard for the first time—The "iron age."

30.—After travelling an hour along the base of the mountain, we came to a village situated in the midst of an extensive plain. On the right was a beautiful grove, in the background a lofty range of mountains, at whose base was a tank of water to irrigate the fields, that in former years produced heavy crops of rice, but are now surrendered, for want of water, to the shepherds with their numerous flocks of sheep and goats. The extensive plain lying waste, presented an affecting illustration of the moral waste on which my eyes have gazed with painful interest. The men and boys flocked around me, and the women looked over the walls which surround their houses, to get a sight of the stranger whom they were afraid to approach. I addressed the females kindly, but they fled through fear. The men listened, perhaps for the first time, to those great truths which kings and sages have vainly desired to hear. The people listened with surprise to the new doctrine. They made no objection to the preaching of one eternal God, but would not so readily assent to the doctrine of Christ crucified for our sins. This is counted foolishness here, as in every other part of the world. As I returned, I had profitable reflections on my visit, and was moved to pray that there might be a fulfilment here of the words, "The people which sat in darkness saw a great light, and to them which sat in the region and shadow of death

light is sprung up,"—after the passing away of a hundred generations! On reaching the tent, I learned that a great company of learned and unlearned had been instructed in these blessed truths, by Mrs. Jewett.

Jan. 31.—A company of persons came to the tent with a book, which they affirmed teaches the same truths that are made known to them from the bible. I told them that once all men had a revelation of God's will, which they corrupted. This accounted for the shades of truth apparent in their sacred books written anterior to the puranas, the books now read and believed by the great body of the Hindoos. I then showed them how God's uncorrupted word condemns all idolatry. They excused themselves and all idol-worshippers by saying, as usual, "It is kaliyāgam"—the iron age—"therefore nothing better can be expected." After preaching Christ as the only Saviour of men from sin and hell, I dismissed them, requesting them to come again.

Preaching in the fields—Low caste—A convert baptized.

Wishing, if possible, to find more hopeful hearers, I took a road leading to the fields where the farmers and shepherds were at work. They stopped to listen as I began to speak, and made no interruption till I had ceased preaching. I asked one man where his soul would go when his body dies. He pointed in several directions, and then said he did not know. I told him I could tell him from God's word where it would go, if he died in his sins, and how he could escape to a happier state. He listened to the gospel message, *perhaps* to the saving of his soul.

Feb. 3.—After receiving all who came to the tent and supplying them with portions of scripture, we visited a company of the lowest of the Hindoos, who can read and speak only a very low, vulgar dialect. I wrote several letters of the alphabet upon the sand, and requested the children to repeat them after me. After gaining their confidence, I talked

with them about the true God and the Saviour, and how wicked it is to worship stones and trees. I told them they could learn to read as well as the Brahmins, and urged them to try, that they might be able to read God's holy word. All this time the women were listening to Mrs. Jewett with much apparent interest.

Nellore, March 10.—Last Sabbath evening repaired to the Pennar river, when br. Day baptized a woman who has for several months given pleasing evidence of conversion. The presence of the Saviour refreshed our hearts, and filled us with gladness and hope of future blessings.

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ASSAM.

LETTER OF MR. DANFORTH.

Arrival of missionaries.

Gowahatti, April 15, 1851.—I came in from a tour on the 28th of March, and the next day was permitted to meet our dear brethren Whiting and Ward. They reached Gowahatti on the 29th. Mrs. Danforth came in on the following morning from Nowgong, where she had been to attend Mrs. Stoddard in her illness.

We need not say that we were overjoyed at seeing our dear brethren, and felt called to give thanks to God for his great goodness. None but those who have been placed in similar circumstances can at all appreciate our feelings. They arrived late on Saturday evening. The next day br. Ward preached, greatly to our edification and comfort. The last two Sabbaths have been occupied by br. Whiting, and we have all had a feast. Mr. and Mrs. Whiting are intending to wait here until Messrs. Cutter and Bronson arrive, which will not be any detriment to them, as they can pursue their studies in the language here as well as at Sibsagor. Both they and Mr. and Mrs. Ward have made an excellent beginning in the language, and I trust it will not be many months before they will be able

to make known in the Assamese tongue the wonderful works of God.

Tour in the villages.

At the commencement of the cold season, I was determined to sacrifice every thing to travelling among the villages. My reasons for this were, among others, the following: I was anxious to get our books into more general circulation; to make myself more familiar with the language of common life among the natives; to obtain a better acquaintance with their character, manner of life, modes of thinking, circumstances and associations—so as to enable me to communicate the gospel to them in their own channels of thought. I wanted to find out the strongholds of Hindooism, and at what points the native mind is most strongly fortified against the truths of the gospel. Last, though not least, to make known to them a crucified Saviour. I have labored under great embarrassments in not having with me a native preacher, yet I trust some good has been done.

I commenced travelling about the first of November in company with br. Däuble, who remained with me till the last of December, when he returned to Nowgong. Our first trip was through Durrung; from thence we went into Kamroop, where I have spent the greater portion of the time. After br. Däuble left, Mrs. Danforth travelled with me. The last of February I returned with Mrs. D. to the station, where I stopped one day, and then left for Nowgong which I reached in three days—remained three days and visited some villages; then started for Sibsagor and arrived there in ten days. The weather was excessively hot and the sun very powerful. I may have run considerable risk from such exposure, and probably did, but I had just time enough to make the trip, and the reasons for going were so strong in my own mind as to justify the undertaking. I therefore went, and trust I shall not suffer materially from it. I remained in Sibsagor about ten days and then returned to Gowahatti by boat,

where I arrived as already stated on the 28th of March.

Distribution of tracts and books—Their reception by the people.

During my travels in the villages I have distributed 4238 tracts and portions of Scriptures, besides some Bengali and Hindoostani books, copies of the Orundo, &c. In distributing, I have never given a book to a person who did not first prove his ability to read it, nor have I, except in a very few instances, given one where I was not first solicited. I might have distributed three times as many, but for the fear of having the value of them underrated in consequence of their plenty. I therefore made it a rule never to give more than one book to a single individual. Thus 4238 persons in the villages, within a few months past, have been furnished with a religious book, and perhaps nearly as many families have each had one of these messengers of mercy borne to their dwelling. How many of these books will never be read it may be difficult to say—doubtless many; much seed will necessarily fall by the way-side, on stony ground and among thorns; but we must not forget the good ground, which though small is sufficient to justify one in scattering the seed broadcast.

That many of our books will be read I am certain. After having distributed to an assembly, I have frequently seen little groups reading by the wayside. Sometimes I question those who have received books in respect to their contents, and receive evidence to satisfy my own mind that giving away books is not altogether in vain. We distributed many in the government schools, where they were received with eagerness by the boys. The fairs or market places presented a fine opportunity to scatter the good seed. There are many of them in this district. They hold them two days in the week, when all the villagers around bring in such articles as they have for sale and exchange them for others. The trade is carried on principally with travelling merchants, who go

from one market place to another. There are collected together on these days from one to four thousand people. There are other large assemblies that meet for religious purposes, to worship their gods or to make offerings for their ancestors. In these, I have often stood for hours with a dense crowd pressing on every side, where, with hands outstretched, from twenty voices in confused and deafening accents has come the cry for a book—"Give me a book!" "I want a book!" and ever and anon I could scarcely restrain them from taking them by stealth. One gets his book and departs, and his place is supplied by another. Thus I have stood until my head was confused and my body weary, acting my part in the theatre of commerce. I have never heard of any of them being destroyed, seldom have I heard an objection to them; but on the contrary have often heard them spoken of in the highest terms. And yet I have but little confidence in the success of this mode of influence only as it is followed up by verbal instruction. Combined with preaching, it becomes a powerful auxiliary in the spread of the gospel.

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LETTER OF MRS. BROWN.

Religious interest in the school at Sibsagor.

Sibsagor, March 6, 1851.—You will rejoice to hear that in the midst of our loneliness\* the Lord has been graciously pleased to visit us with his Holy Spirit, causing some, as we humbly trust, to set out in earnest to seek the salvation of their souls. About the commencement of the new year, two of the oldest girls in my little school appeared to be seriously affected with a sense of their sins. Their distress of mind increased for some days, till eventually they expressed a hope that their prayers had been heard and that their sins were forgiven. From this time the next four younger appeared to be aroused from their former stupidity and indifference, and commenced pleading for mercy. The school was quite

\* Mr. Cutter being absent and Mr. Whiting not having arrived, Mr. and Mrs. Brown were alone in charge of the station.

irregular for some days, for whenever I left them for a short time, each would seek some retired corner to go alone to pray, or else they would ask leave to hold a little prayer meeting by themselves. Even the little ones from four to six years old appeared to catch the spirit, and began to inquire what these things meant, and to go by themselves to pray. Thus for two or three weeks our house was literally made a house of prayer. At all hours of the day might be heard either the song of praise, the low, faltering voice of prayer, or the sob of distress for the burden of sin. Much of the feeling during this time I have no doubt was sympathetic on the part of some, but I cannot suppress the hope that there is some genuine fruit that will ripen for the great harvest.

These dear girls, with one or two exceptions, have been gathered in from heathenism within a year; they had never before heard the sound of the blessed gospel, and appeared almost as ignorant and degraded as the beasts. Since they commenced gaining spiritual knowledge it is surprising how fast their minds have seemed to expand. But their old habits contracted while under heathen influences are a great drawback, so that while they would do good evil seems present with them. Every Wednesday I hold a prayer meeting with the sisters in the church and such other of the native women as can be induced to attend. A number of the heathen mothers and other relatives of these girls have lately commenced coming to our little meeting of their own accord, and it is interesting to see among them the falling tears, when they hear their children confessing their sins, and talking fearlessly of the great love and mercy of the precious Saviour.

At our last monthly concert a young lad employed in the printing office, a half-brother to Babori, the native girl that accompanied Mrs. Barker to America, arose and asked for prayer. He was so deeply affected it was with great difficulty he could give utterance to his feelings.

## Death of a native Christian.

April 3.—Since writing the above, much of my time has been occupied in care and anxiety for our dear sister Moku, wife of Nidhi Levi. After suffering a severe illness of about a month, she was called to her rest last evening, and to-day we have buried her in the little mission burying-ground, by the side of Hubey, the young Naga convert. Our dear sister was so racked with bodily suffering that she had little opportunity to speak of the state of her mind, but when inquired of she seemed always to express herself resigned to the will of God. From the first she seemed to have a strong presentiment that she should never recover, and seemed anxious to set her house in order, ready to depart. She sent for me, stated that she was very ill and that she feared she should not recover, but that her mind was in great darkness—requested that I would forgive all her offences against me and pray for her. She addressed a few words of exhortation to each of the school girls that accompanied me, which proved, as she anticipated, to be her dying message. From that day her mind seemed peaceful, and the fear of death to be removed. She was the best informed and most influential among the sisters, and her loss is deeply felt by us and each member of our little church.

Our dear brother Nidhi (who still continues an invalid) appears to bear the affliction with true Christian resignation. It was distressing to hear the hideous wails set up by the old heathen mother and other heathen relatives on the days of her death and burial. It formed a striking contrast with the deep, silent grief manifested by the Christian friends.

## MAULMAIN BURMAN MISSION.

## LETTER OF MR. WADE.

## The Burmese church.

Maulmain, March 27, 1851.—On my arrival here Divine Providence seemed to point out for me a department of labor quite different from that which had been

assigned me by the Executive Committee in concurrence with my own choice, and which my inclinations aside from my sense of duty would lead me to prefer, as being connected with less care and perplexity.

Owing to our lamented br. Judson's heavy labors as a translator and lexicographer, he could not devote that time to the discipline of the Burmese church which was requisite to keep it in a healthful state. The consequence is that some old difficulties, and disorders which have crept in from time to time, are such as to make the exercise of discipline a necessary and yet perplexing business. Br. Stevens felt the necessity, but his other duties would not admit of his bestowing the requisite time on the subject; and as my eyes would not allow me to engage in book-making, the brethren thought it my manifest duty to take the pastoral charge.

Unless this church is in a healthy state, preaching to the heathen about the city will be of little use. They look to the church to see what Christianity is. They need the example of an irreproachable life in the native Christians, to convince them that the Christian religion is superior to their own. Br. Judson did all that he had time to do, burdened as he was with other labors. The pastor of a native church should be free from other cares, that he may be able to enter with interest into all their matters and investigate them patiently, as a parent would do with a large family of children.

This church was constituted in 1827. Since then about 240 have been added, forty-six excluded, and forty-nine died, leaving, according to the records, as its present number, 145.

There are at present two native assistants supported by the church, and five by the mission. Of these assistants I have had the charge about a month, during which time they have preached Christ to 2353 heathen. There is one preaching station at Mopoon, one at the south end of Maulmain, one at the north end, and three in the heart of the city.

The two assistants supported by the church go together.

LETTER OF MR. STEVENS.

The Burmese dictionary.

It has been stated (see Annual Report,) that the duty of completing the dictionary commenced by Dr. Judson was assigned to Mr. Stevens, but that it was thought some delay might be made until the necessities of the preaching department could be supplied. In consequence of representations made by Mr. Stevens respecting the possible consequences of such delay, the Committee have sanctioned the immediate prosecution of the work. The following extracts from his letter, dated April 21, explain themselves:—

I feel extremely reluctant that this work should be on my hands longer than is absolutely necessary. Not to speak of my preference for work of a very different character, which causes me to look forward to this as a task rather than as a pleasure, I cannot forget the danger to which the MSS. are subject from accident or evil design, as from fire, theft, robbery, &c. The fire in which so much that was valuable in my own house was consumed as in a moment, and the recent calamity which has befallen the mission in Bangkok from the same cause, (in both cases, not unlikely the wanton acts of incendiaries,) constantly remind me of the extreme desirableness that MSS. so valuable as those now under consideration, be put as speedily as possible beyond the contingency of total loss, by printing and distribution to different localities.

Akin to this consideration is that of the liability of the MSS. to injury from the effects of the climate. Paper here, the Committee are aware, is subject to *mould*, to a much greater degree than in a drier atmosphere. In the case of a printed book, even, the injury sustained from this cause at times is sufficiently serious. But as the MSS. in question are written in pencil, and in many places even now scarcely legible, it is obvious that should the paper on which they are written unfortunately become mouldy,

the removal of the mould would almost certainly be the removal of the MSS., as the pencil marks would be likely to be removed with it.

A third consideration is that the Indian public who feel interested in this work have already been kept long waiting for it. When Dr. Judson first entered upon the preparation of it, not less than six years since, he gave out that in *two years* he hoped to be able to finish it, so far at least as to commence printing. But the illness of Mrs. Judson and his return to America interrupted his labors, until he himself has been called away and the work is unfinished. The MSS. it is known have been left with me, and I am expected to go on with the work. Under these circumstances, it would seem that unless for very urgent reasons, the work ought not to be deferred.

With respect to the effect of this course on the preaching department, Mr. Stevens remarks:—

Mr. Wade has arrived among us as a preaching missionary. He undertakes nothing but the work of preaching and of superintending the native preachers and the church. His assuming of that charge enables me to preach more from house to house and at the out-stations than I did before his arrival, and indeed, more than I have done since Dr. Judson was first laid aside from his pastoral labors. So that although we do not now consider the preaching department sufficiently provided for, yet there does not seem to be a special *exigency* which demands even the temporary giving up of one department of labor for the sake of preaching.

I would add that it would not be my expectation, in case of immediately undertaking the dictionary, to confine myself so closely to it as to prevent my preaching from week to week, on the Sabbath or on other occasions, as opportunity may present; nor so as to prevent my itinerating to some extent in the dry seasons. During my missionary career, thus far, I have never yet been content

to confine myself to books and teaching, to the exclusion of preaching, nor do I expect to do so, as long as I have the ability to preach.

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MAULMAIN KAREN MISSION.

JOURNAL OF MR. HARRIS.

Theological Seminary—Various excursions.

Maulmain, Jan. 13.—The theological school has been continued with the hope that br. Vinton would arrive before the eldest class should leave us to go to Burmah Proper, but the vessel has been so long in coming that I am under the necessity of now dismissing the school. Four out of six of the oldest class return to Burmah to engage in preaching the gospel to their countrymen. Of the remaining two, one is to preach in this province, the other is an assistant in the theological school. The second class numbered ten and the third eighteen, as in the preceding term.

In company with br. Stevens went up to Keyen, to attend the Association. Br. Vinton was appointed to preach the associational sermon, but not having arrived it was preached by br. Brayton. To join in the worship of the eternal God with the Burmans and Talings, the Pwos and Sgaus, who were but lately idolaters, is refreshing to the spirit.

18.—Set out with br. Brayton for Prat-thoo-wan, Miss M. Vinton accompanying us as far as Bootah.

19. Sabbath.—Spent the day at Toonaw, a Christian village. We had an interesting meeting with the church.

21.—Arrived at Bootah. On account of the cholera this church was badly scattered last year. Several of the members died of that scourge. Seven have been added to the church by baptism.

Feb. 23.—Visited the Karen church in the vicinity of Amherst. One of the members has died within the year. She was steadfast to the end. She and her husband, a man of grey hairs, were bap-

tized by br. Haswell a short time before he left for America. To this little church one has been added the past year by baptism.

24.—Set out in the afternoon to go to Lamaing. Travelled till about sunset and stopped at a Pwo Karen village. Here I met a poongyee, to whom I had the privilege of preaching Christ. He listened with apparent interest.

25.—Went on till we met one of the assistants who had been itinerating in the vicinity of Lamaing. He said that two Karens in that neighborhood had asked for baptism, but as one of the men who accompanied me was ill and another was lame, we turned aside and spent the night at a Karen village. Had a talk with a brother of one of the assistants. He thinks that the gospel of Christ is a little too strict for him.

March 14.—On Balu island. Br. Vinton has come to spend the Sabbath with me. The church is in a low state; no additions have been made by baptism the past year. The impenitent seem as hardened as ever—wedded to their idolatry.

22.—With br. Vinton, visited Toonaw on the Attaran. The church still appears to be in a very good state, and disposed to support their own pastor as far as they can.

25.—Reached Bootah. Spent about a week with this church. Through the influence of br. Vinton, I hope many members of the church, who were scattered last year on account of cholera, will return again to their chapel.

April 7.—Went up the Salwen above Chetthingsville, and saw several Karens who listened to the gospel with considerable interest. One of them was from the northern part of Siam. I hope that the gospel will ere long be preached throughout all that country. I would that it might be preached—soon, shall I say?—throughout the world!



## TAVOY.

## LETTERS OF MR. CROSS.

Close of the meeting at Mata—An interesting interview.

Tavoy, Jan. 17.—My last journal was concluded with our visit to Mata. Our meeting there, as you will have seen, was of an interesting, and we hope profitable, character. There were delegates and letters from all the Sgau churches but one, in both the Mergui and Tavoy districts, and that one we had just visited and found in a good state. The fact that the disciples are drawn together from all parts, even if nothing were gained beyond such association, would be important, but this is by no means all. Our meeting fully broke up on the morning of the 8th of January, and br. and sr. Benjamin and myself, the only missionaries present, set out on our way home, with the intention of visiting Lauloo and spending the Sabbath at that place.

We slept the first night between the mountains. In the morning, just as we were at worship, and nearly ready to start, a party of Karens came up, in all more than twenty men. They belonged to the same village with the six mentioned as baptized at Mata (p. 180.) We suspected that their errand to town, whence they were now returning, was to provide for a *bone feast*, which we knew was to take place amongst them the next full moon. This, however, was not the case, as they said. They seemed much affected when we told them of their companions turning to God. One old man, evidently a strong Boodhist as well as nat-worshipper, engaged in conversation. He well nigh gave in. The strings around his wrists, which are supposed to be a charm against the wearer's *kala*, or spirit which may come to call him from life, he gave up and had cut from his arm. But the beads about his neck, which belong to his Boodhism, he would not so readily part with. These, however, he only wished to keep, as he said, in play and not in earnest. How far the Holy Spirit may be working upon his mind we cannot tell, but we know that

the grossest superstition and the thickest darkness must give way before his power. The younger men stood about and seemed interested. We hope God will work a work in their village which shall cause us to marvel.

## Lauloo—A case of conscience.

10.—Crossed the mountains yesterday and arrived in the afternoon at the chapel [at Lauloo.] This church is very small and exceedingly scattered—we fear, irrecoverably so for the present. They have been doing quite well during the year. One of the young men sent here as an evangelist last year they have asked to remain with them as their teacher; he is now with them and has been since my school closed at the end of the rains. Before that time they had no teacher during the year. As some Karen coolies accompanied us from Mata, we had quite a number of disciples present besides the church. There being but few families near the chapel, they are much troubled with wild beasts. They came to confess or relate an incident that had just occurred, in which the whole village were concerned. A female tiger had come and taken a swine from under the house nearest the chapel. They trapped her, and the spear set had taken effect. Yet they feared to go out and examine the premises while they were so few in number, and accordingly waited till the Sabbath when they would all be together. The whole company went out on that day to the trap, armed with their crossbows and spears. They were apprized of the condition of their antagonist, as soon as they approached the vicinity of the trap, by the scent of her carcase. Like true bravos, however, they were not satisfied with this, but their courage rising with the absence of danger, they transfixed their foe with arrows and spears, and even brought away her remains. They had felt themselves obliged to do this on the Lord's day, and had concerted the measure, yet when they remembered the commandment their consciences troubled them and they wished to confess. We should have taken

no notice of the act if it had not been dwelt upon by the people in their confessions. We recommended greater caution in future, and made it an argument for their settling in closer proximity to each other and to their chapel.

**Backsliders reclaimed—Baptisms.**

Two young men were suspended for travelling on the Sabbath without sufficient necessity to justify it. Otherwise, the general conduct of the members had been consistent. A revival seems to have taken place in a neighborhood of backsliders, and four or five, like prodigal sons, had determined to seek their Father's house. They were apparently quite humble and willing to take any place. When their case was reviewed, and the effects which too sudden a reception of them into the fellowship of the church might have, they acquiesced with an apparent humility which made us feel almost unable to follow our judgments rather than our feelings. We received them most heartily so far as we could venture, and we hope God is working a work in their hearts which will never need mending. Two or three of them were cases that will bear to be dwelt upon a moment. One was the case of a man who was in school with Mr. Boardman, and said to have been one of the most promising for future usefulness among the Karens then in school. He had, however, got discouraged with the waywardness of some others, and fallen away himself. He had gone into all the wickedness common among his unbelieving countrymen—in his own language, "he had done all things just as he pleased." He was now disposed to repent and turn with full purpose of heart unto God; he trusted that God would henceforth keep him, and he was determined to spend the remainder of his days in the service of Him whom he had a second time betrayed and crucified. His language reminded me of the old men at Mata, who came out from heathenism, as they said, just as their sun was going down.

12. Sabbath.—Three candidates for baptism. Two are girls who were deferred last year for want of sufficient evidence. They now appear well, and have conducted themselves well during the year. The third is a man about forty, who has been an opposer and scorner of religion, though his wife and family are members of the church. Last year he said he was not able to humble himself. I then endeavored to instruct and exhort him. He came to the decision, he said, not long after that time, that he would seek God. He is still a dark-minded man, though possessed of considerable talents. We hope he believes, and has a renewed heart. They were all baptized and admitted into the church.

The communion was administered in the afternoon by the two ordained pastors. In the evening there was a discourse by a native assistant, and the marriage of one of the young women recently baptized with a young man not yet baptized, but who declares his determination to be a Christian. A number of the heathen came, who appeared attentive, and are sincerely disposed, I believe, to seek salvation.

On Monday morning the resolutions which had been passed by the meeting at Mata were presented and adopted by the church, and some of the scattered ones, whose circumstances would admit of it, determined to come back with their families to the chapel. We arrived at home before night.

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Church at Pyeekhya—Sabbath school—Sickness.

Tavoy, Feb. 19.—I left home on the 21st January, with Mrs. Cross, to visit the churches in the Pyeekhya district. We had a comfortable passage down the coast and arrived at Pyeekhya on the 23d. We spent three days, including the Sabbath, with the church, but did not administer the communion, intending to visit the other churches first, and to return and take our leave of this people after the communion season. These

churches, I should think, have pretty faithfully carried out the resolutions of last year in reference to family prayer, Sabbath schools, &c., but have not made much progress in the externals, such as building better houses. Yet they are determined to do so, and we hope to see a great alteration in this respect in a year or two more. The Sabbath school was extremely interesting, and particularly that part of it which engaged the whole congregation. It was truly a pleasing sight, to see so many endeavoring with apparent earnestness to elicit the meaning of the scriptures. I have seen as I have not before done, the great importance of this exercise, and the importance of some helps, as notes like those of Barnes or Ripley, to explain things that cannot be understood for lack of any historical knowledge of the times in which the bible was written. I feel almost impelled to undertake a translation of Barnes or Ripley to supply this deficiency.

The people have been greatly distressed during the rains with the measles. None of the disciples in this place have died, but a number of their children were carried off, and the people have been much disposed to avoid the disease by removing elsewhere. This greatly interfered with the carrying out of their resolutions for improvement.

Harmony of the church at Patsauoo—Promising children—Pecuniary straits.

We left on the 27th for Patsauoo. This church is in perhaps the best state externally of any in the province. All seems to go on smoothly; the disciples, so far as can be seen, both love and help one another. The father of a young man who died in town of the measles, had absented himself from meetings and manifested what seemed to the brethren an unchristian temper. The young man had a sort of presentiment that made him averse to going to school where he feared he would die. But he was reasoned with and the idea a little ridiculed. The father remembered this, and felt that if his son had not been over-

persuaded he might still have been with him. Of course he felt a little hard towards those who had so persuaded him. But he became reconciled. There was no other case of offence.

The Sabbath school and bible class were in an interesting state. The day school, as well as all others in the district, has suffered from the prevalence of measles. I am happy to see the almost swarms of young children growing up in the society of the churches. This is one of the marked distinctions between Christian and heathen neighborhoods. I had all the children called, and asked those who are not in school to give their reasons for it. In a few cases the reason was that they had no wish to come, but generally it was because their parents had fled from the measles, or they had themselves been sick. Those in school had made good progress. Though their school had been dismissed four months, they recited a good deal of geography and repeated accurately one or two chapters of Exodus, a book which they had read in school. They were unable to answer questions which would be readily answered by children of the same age in America, because they have no means of learning what American children can hardly help knowing, from the ten thousand ways in which they are brought before their minds. But they had committed to memory parts of books which cannot fail to be of great use to them and to their people hereafter.

The contribution of this church is much smaller than it has been before, but this, when compared with the churches in the Tavoy district, though it appears less, is not small. The disciples in this district, in consequence of being on tide water, or near the sea, pay from six to twelve times the amount of taxes which disciples in the Tavoy district, with the same amount of property, will have to pay; yet at present they make little or no use of the supposed advantage of being on tide waters. This has reference principally to the cultivation of lowland rice. This they do not under-

take to any extent, and consequently they suffer greatly in their pecuniary matters. I have attempted to point this out to them and shall continue to do so. Their contribution is eight rupees and eight annas. But they pay fifteen rupees for medicine, which makes considerable. Eight have been baptized.

A "crooked" church—Romish wiles at Pyee-khya—A valued pastor.

Arrived on the 30th at Palouk. This church has always been "crooked." I do not know to what it is to be attributed, unless it is to the circumstance that they are too much under the influence of heathen Burmese. They may be called *shiftless*; they have altogether too much of the "I can't" disposition about them. They suffered more than any others from the measles. One or two of the members died and others were seriously ill. Almost every one had some fault to confess, such as breaking the Sabbath, or quarrels in the family, but the principal thing was the use of arrack—as a medicine. This they used according to their own judgment without consulting any one. I determined not to administer the communion at all to them. This seemed to strike them all as just, and I sincerely hope the rebuke will have a good effect upon them. In the midst of all this darkness there is light sprung up for this little church. The pledge which was signed by all the northern churches that have become scattered, was presented here and signed, and a new spirit seemed to be awakened. A heathen family also signed it and determined to come and live among the disciples. They also asked the prayers of Christians, and determined to seek the salvation of their souls.

We set out for Pyee-khya on the 3rd of February, but were obliged to stop in consequence of the indisposition of Mrs. C.,—an attack that might have terminated in cholera if it had not been immediately counteracted. I was myself attacked in a similar manner, the next day, and on arriving at Pyee-khya was so prostrated as to be unable to preach, but

attended the forenoon service. In the afternoon I could only go in at the close of the service to examine the school. Found myself better the next morning. The communion service was attended in the afternoon. There were a few cases of misconduct; six were suspended for going as spectators of a heathen feast during the absence of their pastor at Tavoy. The Romish priests have come to give medicines for the sick, and have made attempts on the fidelity of the disciples. Our communion season was one of much interest; I believe there is a good deal of sound faith in this church. There were no baptisms. The person mentioned in my second journal from this place last year, (page 354, last volume,) was present on my first arrival here and with his wife asked for baptism; but I am afraid he has too little heart in the matter, as he did not come on this occasion, though he must have known of my intention to administer the communion. He may have been prevented from coming by sickness, however, or by some other cause.

We left on the 6th for Tavoy, or rather for Monmogon, where Mrs. C. intended to spend a few weeks for the benefit of her health. On the preceding evening Kaulapau, who came down with us, preached from Acts xx, in reference to our departure, and applied Paul's farewell to the leaving of the teacher and of their native pastor, Quala, who goes to spend the rains at Mata to help in getting the church together in that place, as mentioned in a previous communication. It was interesting to notice the state of feeling at the expected absence of this truly good man. The people have unbounded confidence in him, and fear that they can do nothing without him. I almost fear that their leaning upon him to do everything has been a detriment to them. All manner of difficulties are brought for him to settle. I am willing on this account that he should be absent for a time, so that the real character of the church may be brought out, by showing what they will

do without such a leader. Notwithstanding their attachment to their pastor they readily acquiesced in the measure, and selected one from their own number who has been to school and is an able man, to supply his place during his absence.

Favorable reports from the villages—Contributions.

One of the young men who went with me last year on my exploring tour down the coast, has just returned from an excursion made in company with one or two others, to preach among the villages. His report is most interesting. Five families in one village put down their names as determining to become Christians. A large number of others put down their names as wishing to have a teacher and ready to learn if one should come. This we receive as most cheering. And we hope that the reports of others, who have been appointed to go out two and two, may be equally interesting.

The contribution from the Pyekhya church is nearly thirty rupees, a little less than other years, but when the circumstances of their illness are taken into account, it cannot be considered a real falling off. They have besides this paid me fifty-one rupees for medicines, which added to the donation will make about eighty rupees that they have paid into the mission treasury during the year—a greater amount than in any previous year.

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NINGPO.

LETTER OF DR. MACGOWAN.

New chapel, East Gate.

Ningpo, Feb. 25.—In addition to the chapel situated on the main street near the West Gate, which we have used for the past four years, the mission has thought it desirable to open another preaching place on the same great thoroughfare, at the opposite quarter of the city near the East Gate. As the latter is owned by men of wealth and is the principal mart of the city, it was

foreseen that the attempt would be attended with many difficulties, which indeed have proved all but insurmountable, forming also the principal topic of conversation throughout the city for several weeks. The opposition was so great after the completion of our bargain, that the mandarins desired us to relinquish our purpose. Br. Goddard and myself had interviews and held communication with the inferior authorities, and were subsequently allowed an audience with the tautai. This functionary, a Manchu, received us politely, and after some waiting for a low seat we suffered ourselves to be placed in the highest. But he only referred us back to the mayor, who had already declared against us.

Besides having the treaty on our side, with reason and justice, we knew full well that if thwarted in this attempt all future ones in that part of the city would prove useless, and we determined to hold on. The rooms being vacant and the rent already paid, we had some benches and a quantity of medicine taken there, and opened a dispensary which was at once crowded with needy applicants. As it had been represented to the mandarins that the neighbors were all opposed to our commencing operations in their vicinity, these were all visited, and on being interrogated professed great friendship for us. There is too much reason to believe that they made the same professions of attachment to the landholders, but we could do no more than take them at their word; after a short time we sent carpenters and masons to make the requisite alterations, which are now going on vigorously, the landholders meanwhile protesting. That all will end well I have no doubt. The discussions to which the affair has given rise must do some good, as it serves to show these sluggish people that we are in earnest about our work, and count the preaching of the gospel of such importance that it must not be done in a corner.

NOTES BY DR. MACGOWAN.

## Chinese Jews.

I am glad to find that at length some efforts are making in behalf of the Jews in China. It will be remembered by some, that more than five years ago I appealed for means to send one of our native assistants on a visit to these interesting people in the interior, with a view of procuring copies of their Scriptures and some of their number to reside with me for instruction. The project did not meet with the necessary favor, and I was compelled to postpone it to an indefinite period. The mission has happily been accomplished in behalf of the London Jews' Society, by two young Chinamen sent from Shanghai to Kaefungfoo by Rev. Dr. Medhurst. The results cannot fail to interest the Christian public generally. When last visited by the Jesuits, about 150 years ago, they showed many marks of decay. The late visitors represent them as near extinction, not having had a rabbi for half a century, and sunk in squalid poverty and gross ignorance. It is not likely that any thing of consequence will accrue to biblical criticism from the Scriptures they possess, but it is to be hoped, now that a communication has been opened with these faithful children of Abraham, that they will not be long suffered to remain in ignorance of the Redeemer of Israel. Though few in number, their conversion to Christ would give a great impulse to the gospel in the very heart of the empire.

## Spiritual Peak—Tract distribution.

Ling-fung, or Spiritual Peak, is a place of great celebrity among the devotees of Budha in this part of the country, and in the spring of the year is the resort of an immense concourse of worshippers from distant regions, who are assured that religious services on the occasion of the god's birth-day are highly meritorious, securing to the worshipper a certificate to the value of about \$1000, payable in specie in the world of spirits, where money is thought to be indispensa-

ble! This document costs one cent and a half.

The tutelary god is a deified physician who lived above a thousand years ago. Many invalids accordingly make offerings, either in person or through messengers, when all the ordinary means of cure fail. The worshipper burns candles and incense at the shrine, prostrates himself and knocks his head on the pavement before the mud image of the dead doctor, and then draws for a prescription. These are hung up against the wall and numbered from one to one hundred. In a bamboo tube there are as many slips of wood numbered in like manner. The slip he draws indicates the prescription suited to his malady; but it is sometimes found to be so contrary that the patient throws it away and consults some other god, and sooner or later meets with something, which, if it does not cure, is less likely to kill. I visited the spot a short time since with my family, and as Mrs. M. was the first foreigner of her sex who had been seen in that quarter, we attracted unusual attention. While I distributed tracts in the villages on the way to those of the men who could read, she made presents of pincushions, needle-books, bags, &c., to the females. These last were received with avidity and the children presented flowers in return.

The most intelligent of my auditors, a man of note in his village, after gazing for a time at the title page of a portion of Scripture, begged to know if "Matthew, who wrote the book, was a native of the Middle Kingdom, (China,) or from my honorable country?" In all our conversations we had to begin at the very beginning, to take nothing for granted, not even the most obvious and commonplace truths, otherwise our labor would have been wholly lost.

Our journey led us through magnificent Alpine scenery, by an excellent road, to the summit of a ridge which commanded an extensive prospect. The yellow fields beneath were dotted with men, women and children, gathering the second rice

crop—true gold-diggers they, and on their success depends the existence of the teeming multitudes of the plain. There were also patches of buckwheat and sweet potatoes not yet ripe, occupying corners inaccessible to rice. These were hedged with the precious tea shrub, bedecked with snow-white flowers. The sombre green cypress, and light green, fairy-like bamboo, the scarlet-leaved *stillingia*, and the orange-leaved *dryandra cordata*, clothed the hill sides with gorgeous beauty. The leaves of the last named trees wore their autumnal tints; the first yields tallow and oil, or good *stearine* and *elain*, and the last a kind of oil resembling varnish.

Dilapidation of the temple—Bold violence.

We found the temple in ruins, its idols crumbling into dust and the priests scattered. It had once been a crowded monastery, and although it had lost none of its sanctity or popularity, yet it was given up to the occupancy of birds and beasts. This is owing to the depredations of a band of lawless men, who, availing themselves of its remote and defenceless position, carry off every thing of value which is ever taken there. For several years past the gathering of pilgrims has brought these robbers in such numbers that a set fight in Chinese style is always looked for. Ordinarily, this is a harmless affair. The palms of the hands—the shillelah of a Chinaman—are rather freely used, but when they come to close quarters they lay hold of each others' cues and pull away till they get cool; but the priests, being destitute of this appendage, have their ears put upon the stretch. The rioters always remain masters of the temple, and sometimes stone men, women, and priests over the hill with violence and cruelty. Their spoils always repay them well, as a large amount of money is spent by the worshippers in buying candles, incense sticks, purgatory paper, and other sacred ware of the priests. Year before last, the padres endeavored to make a stand, and with some hired men showed fight—but they were beaten as formerly. Las.

year the timely arrival of some missionaries saved them from very bad usage. They called out to their pursuers that some English military officers had come to their help, which occasioned a panic; they scampered up the hill again and down the other side, leaving their booty behind. The brotherhood determined to profit by their good luck, and accordingly hired some armed Portuguese lorchamen to protect them and their gains, but their subsidies required so large a share of these that it proved a poor speculation.

The Portuguese lorchas—Romish insolence.

Lorchas are vessels belonging to the Portuguese colony of Macao, being in construction something between a China boat and a sloop, and generally well armed. They are much employed on this coast as convoys to Chinese Junks, without the protection of which native vessels are constantly liable to the attacks of pirates. The Chinese, however, regard them with only less dread than the pirates themselves. Their violence and extortions constitute a constant subject of complaint, and frequently they set the native authorities at defiance. At Ningpo the mandarins are much afraid of these men, and complain of them before English and American residents, vainly hoping for redress from us. Not long since they seized a native merchant for debt, kept him in irons on board a lorch for a couple of weeks, and only released him when their demands were complied with. Sometimes they repair in a body to the offices of the mandarins, and by menace and tumult compel assent to their claims. Every man of them is a *bueno Católico*, and ever ready to lend Mother Church a hand. The Romish padres here avail themselves of this power, holding it in terrorem over Chinamen of every rank. The influence which they thus exert is surprising. An alleged wrong had been inflicted on a body of converts by their heathen neighbors, when the priest at Ningpo forthwith engaged a lorch, got volunteers from others in the river, invaded Chusan

and captured the offenders, some of whom they brought before the authorities of that island, and the remainder they brought in chains to Ningpo. Nor durst the authorities resent the outrage done to the laws of their country by this insolent ecclesiastic.

The weather being unusually favorable for the purpose, several excursions have been made to other towns and villages, in which tracts were distributed, not however to crowds in the streets, but by leaving one in every house the appearance

of which rendered it probable that some of its inmates were able to read. In one of these trips I was accompanied by Dr. Bowring,\* the distinguished author of the beautiful missionary hymn, beginning,

Watchman! tell us of the night,  
What its signs of promise are.

But alas! we scan this horizon in vain for distinct glimpses which we know must follow the long dreary night that has concealed from this land the beams of the Sun of Righteousness.

## OTHER BENEVOLENT INSTITUTIONS.

### AMERICAN TRACT SOCIETY.

The annual report presented at New York shows the receipt, including a small balance at the commencement of the last year, of \$310,728.32, of which \$109,897.76 were from donations and legacies, the residue from sales. The expenditures were \$310,619.30, of which \$73,278.23 were for colportage and \$20,000 remitted to foreign and pagan lands. In addition to this the American Tract Society at Boston received from donations and sales \$65,151.17.

Tract visitation has been carried on by many thousand Christians in the principal cities and towns, in some of them under the supervision of auxiliary societies. This work is connected with the distribution of the scriptures, the holding of district prayer meetings, collecting children into Sabbath and day schools, persuading persons to attend church, the circulation of temperance pledges, &c. The success of these efforts vindicates their utility and importance. Twenty general agents, and 434 colporteurs have been employed during the year, besides 135 students of colleges and theological seminaries who have devoted more or less time to the work. The amount of time devoted to colportage was equivalent to the labors of one

man 235 years. 505,422 families, making an estimated population of 2,500,000, have been visited by them, including 54,300 Roman Catholic families. Of these families, 68,027 were found destitute of all religious books except the bible, and 34,684 were destitute of the Scriptures.

In the publishing department seventy-eight new publications have been stereotyped, in English, German, French, Spanish, Portuguese, Italian, Dutch, Danish and Welsh, forty-two of which are volumes: whole number now on the society's list, 1,598, of which 327 are volumes. At foreign stations 104 publications, including thirteen volumes, have been sanctioned, making the whole number sanctioned for publication abroad, in 114 languages, 2,594, of which 220 are volumes. The Family Christian Almanac for 1851 reached a circulation of 310,000. The American Messenger began the last year with a monthly circulation of 160,000; its present circulation is 186,000. The Messenger in German began the year with a circulation of 12,000, and has risen to 18,000. Of the society's publications, including tracts, there were *printed* during the year, 7,931,500 copies, amounting to 285,914-

\* English Consul at Canton.



500 pages; and there were *circulated* 7,837,692 copies, being 269,984,615 pages. Who can estimate the good accomplished by this wide circulation of works imbued with the spirit of true Christianity?

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#### AMERICAN SEAMEN'S FRIEND SOCIETY.

The operations of the society the past year have been carried forward with usual success. Chaplaincies are maintained at Canton and Shanghai, China, at Honolulu and Lahaina, Sandwich Islands, at Valparaiso, Parana and San Francisco, on the Pacific coast of America, at St. Thomas and Havana, West Indies, at Rio de Janeiro, South America, at Havre and Bordeaux, France, at Gothenburg, Stockholm and Gottland, in Sweden, and at the most important seaports on our Atlantic coast and the Gulf of Mexico. The circulation of the Sailors' Magazine is about 6000 copies monthly, and something has been done in the way of furnishing Sailors' Libraries for merchant ships. The receipts of the society for the year were \$20,399.91, and the expenditures \$20,446.57. If the funds raised and expended by auxiliaries and by chaplains for local purposes were included, the amount would exceed \$75,000. The general results of the society's operations are, the increase of sobriety among sailors and good order on ship board, the conversion of souls, and the awakening of a spirit of religious benevolence and usefulness, for the exercise of which seamen have so many opportunities as they visit all parts of the world.

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#### ENGLISH BAPTIST MISSIONARY SOCIETY.

The report presented to the general meeting in April last, discloses in general a favorable view of the society's operations. The financial difficulties under which it labors have not increased, but there is still an unfortunate deficiency of

funds which will compel, if it is not removed, a contraction of its sphere of effort, at a time when enlargement is most clearly demanded. The income for the past year was £19,064, 18s. 5d., the expenditure £18,459, 0s. 8d., and the debt is £5,751, 11s. 4d. In order to bring their expenditure within the income, it was necessary to make important reductions in *native agency*, which experience has shown is among the most useful.

The operations of the society are limited, with the exception of one missionary in France, to the Negro and Hindoo races. The former are sought in the Bahamas, Trinidad, Hayti, Jamaica and western Africa. These several fields have been occupied by ten missionaries, two of whom are deceased, Rev. Joshua Tinson, of Jamaica, and Rev. W. Newbegin, of the African mission. In the Bahamas 135 have been baptized, and the whole number of communicants is 2758. In Trinidad eight converts have been received, while tracts on the errors of Rome have been widely circulated and produce some visible effect on the people. In Hayti a few have been added to the company of believers, and in Africa, though the mission has been left exclusively in the management of native brethren, the church is steadfast and has not wanted the evidences of the divine approbation.

In India and Ceylon thirty-six missionaries with their wives, and ninety native preachers, together with about ninety native schoolmasters and catechists, have been employed by the society, occupying thirty-nine principal and twenty-four out-stations. One of these, Rev. J. T. Thompson, died during the past year, after a period of thirty years' efficient service, and Rev. Mr. Dawson, of the Ceylon mission, was lost at sea on his passage to England. Four brethren are engaged wholly in the work of translating and printing the Scriptures. There have been issued 2000 copies of the Hindi Testament; an edition of the Gospels and Acts in Hin-

dostani has been completed, and also 15,000 copies of portions of the New Testament in Persian. The distribution of Scriptures from the depository at Calcutta has amounted to more than 32,000 copies. An edition of the Scriptures in Sanscrit is in press, and a new edition in Bengali, with improvements, is commenced. The additions to the churches during the last year have been less than in preceding years. The whole number of members is over 2000, of whom 1600 are native converts. Besides these, there are communities where the people have generally renounced idolatry, and are nominal Christians.

The increased liberality of feeling among the people, the declining influence of the Brahmans, and especially the establishment of entire religious liberty throughout British India, are circumstances that betoken a much more rapid advancement of Christianity in that extensive and populous empire.

In Jamaica the prevalence of cholera greatly weakened the churches and called upon British Christians to contribute for their relief. The call was responded to by a contribution of over £2000.

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#### WESLEYAN MISSIONARY SOCIETY.

The report presented at the last annual meeting shows the receipt of £104,661, 14s., and the expenditure of £113,767, 3s., leaving a deficit of over £9000, which the committee proposed to make up out of the permanent funds. The finances have manifestly been affected by the internal struggle that has agitated the Wesleyan body for the last year or two. Twenty missionaries and five missionaries' wives have been sent out—three missionaries and three missionaries' wives have died during the year. The general summary of the missions is as follows: Principal stations or circuits, 322; preaching places in connection with the circuits, 3,106; missionaries and assistant missionaries, including fourteen supernumeraries, 432; other paid

agents, as teachers, &c., 864; unpaid agents, as Sabbath school teachers, &c., 8,071. Full and accredited church members, (those in Ireland included,) 104,335; on trial for membership, 7,846; scholars in day and Sabbath schools, 80,070; printing establishments, 8. The missions are in Ireland, Germany, France, Switzerland, Ceylon, India, Australia, Polynesia, South Africa, Western Africa, West Indies, and British North America. The reports from the several missions represent their success as constant and gratifying.

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#### LONDON MISSIONARY SOCIETY.

The fifty-seventh annual report represents the society as prospering in its work at home and abroad. Of 170 missionary brethren two have died and three withdrawn from the field during the year, but three have gone forth and six additional laborers are expected shortly to go. The ordinary income of the society was £63,174, 8s., including £12,865, 10s. in contributions from the several missionary stations. In addition, £4,854, 5s. were received for special objects, making the total income £68,028, 13s.

The missions of the society are in Polynesia, South America, the West Indies, South Africa, China and India. In British Guiana the mission churches, though in good condition externally, are oppressed by laws which compel them to pay taxes for the support of the Episcopal, Presbyterian and Roman Catholic churches—a species of “aggression,” we think, that deserves the attention of Parliament as much as any of the Pope’s invasions of the *sensibilities* of Englishmen. In Jamaica the ravages of pestilence have weakened the missions. In South Africa the breaking out of the Caffre war has overcast the prospect. In the other missions no external circumstances exist to interfere with the work of evangelization, and in some of them brighter prospects than before cheer the eye. The Polynesian missions have

made encouraging progress. In Tahiti the efforts of the Roman Catholics have proved entirely futile. Not an islander has been won to their superstition. From Raratonga two native teachers have introduced the gospel into the island of Manaiki, having about 1200 inhabitants, and chiefs and people have united to abolish idolatry. In China the mission has prosecuted its work with energy in the several departments of labor, and additions have been made to each of the four churches established under its direction. Fifty-four missionaries, occupying twenty-one principal stations, are engaged in India. There are thirty-one churches with over 1500 members, 300 schools containing nearly 14,000 scholars, of whom 1230 are girls. The Calcutta College has 600 youths under instruction.

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#### CHURCH MISSIONARY SOCIETY.

The report shows the receipt of £112,252, 18s., including the contributions to

special funds; the expenditures amounted to £104,734, 16s. The missions of the society are in West Africa, Yoruba, Greece, Asia Minor, Jerusalem, Egypt, East Africa, India, Ceylon, New Zealand, British Guiana, Jamaica, and N. W. America. The missions in China, India and Western Asia have been extended during the past year.

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#### VARIOUS BRITISH SOCIETIES.

The incomes of some of the principal societies in Great Britain for the last year were as follows: British and Foreign Bible Society £103,330; Religious Tract Society, £51,733; Christian Knowledge Society, £87,389; Church of Scotland Missions, £27,470, besides £25,000 specially subscribed for mission churches; London Society for promoting Christianity among the Jews, (Church of England,) £33,409; British Society for do., (Dissenters,) £3,992; British and Foreign Sailors' Society, £2641.

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## MISCELLANY.

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#### RELIGIOUS LIBERTY IN EUROPE.

In every part of Europe, the tendency to religious intolerance has been constant for a year past, with some slight exceptions. In Sweden, every effort to avert the execution of the sentence of banishment upon Mr. Nilsson has failed, and for the offence of worshipping God after the manner which rulers in state and church call heresy, he is driven from the kingdom. The little flock of disciples under his pastoral care are subjected to many forms of annoyance and persecution. In Germany, the communications we have published from our brethren at Hamburg and Berlin are sufficient to show the tendencies of things, while France is notoriously as hostile to religious freedom as under the monarchy— if not more so.

It is a significant fact that the church of Rome is almost everywhere detected in these reactionary movements. The Queen of Sweden is said to be a Roman Catholic. The Queen of Prussia was a Roman Catholic princess, and it is represented that her ancient faith is probably not forgotten by her. Certainly the present reign has witnessed more concessions to Rome than any former period since the rise of the Prussian monarchy. Indeed, while the Pope is in a state of vassalage at Rome, his mutinous states kept in partial order by a foreign army that shows little more respect for him than do his own subjects, his power is reaching an unexampled height abroad. Lord Ashley lately remarked in the House of Lords, that Rome suffered a

temporary depression in 1848, but had recovered it almost as if by miracle, and she now ruled Austria, France and Italy, with an almost unprecedented dominion. Austria had surrendered all the bulwarks which had been raised by the emperor Joseph respecting the rights of the crown and the liberties of the clergy. France had as much revoked her charter in respect to Protestants as Louis XIV did the edict of Nantes. "Everywhere," he said, "there is preparation for a religious war — Austria, espousing the quarrels of the Pope, is panting to put down nascent liberty in Sardinia; another Simon de Montfort may head another crusade against the recovered rights of the Waldensian Christians; France, supporting Papal tyranny in Italy, and busy in unprecedented persecution of Protestants at home, may soon seek political aggrandizement under pretext of religion." His lordship may take a darker view of things than is justified by current events or the actual state of the world; religious crusades conducted by national force are not so easy and practicable now as in the days of the Albigensian massacres; but that the old litigation of *Might versus Right* is to be resumed in some form, and has already commenced, is clear enough.

The position of the German Baptists with reference to these great questions is a high one and is beginning to attract the notice of clear observers. A Prussian correspondent of the *London Christian Times* says:—"The only really free churches we have are the Baptists. Without belonging to them, I highly esteem and love them as *the only representatives of religious liberty*, and the only associations where *the spiritual gifts of laymen* are cultivated. It is not one of the least bitter fruits of our ideas connected with the establishment, that these gifts are not only grossly neglected but even kept down among laymen; in consequence of which, though we have many Christians, we have no Christian society. This is the principal point of view under which I earnestly desire that the Baptist

churches may multiply and spread in Germany. With respect to practical and vital Christianity, they leave, I think, all our Christian churches and associations far behind them."

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"COME AND SEE."

"Can any good thing come out of Nazareth?" "Come and see." We are reminded of this significant dialogue by one of the observed effects of the great industrial exhibition, or world's fair, at London. The king of Naples had no desire that his people should see the prosperity of a Protestant realm in the enjoyment of civil liberty, and refused to grant passports to visit England. The effect of a contrary course in some cases may awaken regret in his royal "cousins" that they had not been equally cautious.

In Popish countries it is received as an undoubted fact that Protestants are all infidels. In cutting themselves off from the communion of the "mother church," it is said, they lose all restraint, and wander away into the most destructive principles. The mass of the people firmly believe this. Some French Roman Catholics have visited England, and they bring back a different report. "What serious and strict habits!" exclaims one writer, describing family worship as witnessed in a farmer's house. "That which strikes first of all the observer in London," says the correspondent of a clerical journal in Paris, "is the religious aspect of things and men. One must be blind not to perceive, at a single glance, that religion exerts its influence on every one and every where. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness, and its prosperity." This is well said. What a pity that France will not admit such a safeguard of her morals, liberty and

prosperity, to be freely interfused among the restless millions of her people !

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#### THE SPANISH NEW TESTAMENT.

A plan has been devised in Scotland for the issue of a large edition of the New Testament in Spanish, each book to be a separate pamphlet in large pocket size, with a table of contents of the entire Testament on the cover. The whole is to be stereotyped and the copies sold at cost, by which means successive editions can be issued as they are wanted, at a much cheaper rate, without the necessity of contributing funds for that purpose. The advantage of the plan is that the books will be made more easily accessible to the poor, while from the size of the volumes it will be more difficult for the enemies of the truth to collect and destroy them. The immediate object is to circulate the testaments in Central America, where there exists a demand for them, but it is equally applicable to all Spanish America and Europe.

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#### THREATENING APPEARANCES AT ATHENS.

The *Missionary Herald* furnishes from the communications of Dr. King accounts of the state of things at Athens that indicate the increased display of a persecuting spirit. It seems that during the past winter, the success that attended Dr. King's labors was such as to awaken the jealousy of some public men. It began to be talked that something must be done to put a stop to "proselytism." Some members of the House of Representatives proposed to attend his service that they might judge of his doctrines. On the 23d of March Dr. King found the room where he was to preach crowded. The people preserved good order till the conclusion of the services, when an attempt was made to provoke a discussion, which was declined, with an offer, however, to appoint some other day for that purpose. Several voices insisted on an immediate discussion and a general

tumult was threatened. Dr. King endeavored to still them by the warning that they were in his own house, which they had no right to violate, and also in the consulate of the United States, he being at that time consular agent, in the absence of the American consul. As this was ineffectual he caused the flag of the United States to be unfurled at the upper door of his house, on which they dispersed.

The next day complaint was made of these disturbances, in reply to which Dr. King was informed that measures should be taken to prevent their recurrence, and at the same time he was reminded of his duty to lodge a complaint with the king's attorney. During the week a petition was presented to the House of Representatives, that they would "give satisfaction to the church, thus insulted and outraged by this false apostle." The synod also demanded of the Minister of Ecclesiastical Affairs "a prompt remedy according to law." The "Age" of April 2d, announced that the attorney had commenced proceedings.

Later communications from Dr. King state that nothing decisive had been done against him. Fifty or sixty of his hearers had been examined concerning his teachings, and on the 15th of May he was himself summoned before a judge to undergo examination. The result is yet to be disclosed. Several persons have been subjected to more or less suffering for having attended his preaching, and one has been deprived of his support. Yet the truth is not without success. Dr. King received a visit in May from the abbot of a convent, whom he regards as a brother in the Lord, and he mentions the hopeful conversion of Archdeacon Leontius, who has formerly been peculiarly hostile. On the 22d of June he writes that his services were continued as usual, with about twenty hearers. Nothing further had been heard from the prosecution, nor had any measures been taken by the House of Representatives. Public excitement seemed to be subsiding, but whether it is merely a lull in the

storm, or the token of coming quiet remains to be seen.

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FERNANDO PO.

The mission at Fernando Po, West Africa, sustained by the English Baptist Missionary Society, like our own mission to the Bassas, was left for a time in the sole care of the native helpers,—one missionary having gone to England to recover his impaired health, and his colleague taken away by death during his absence. During this season of deprivation the native brethren labored carefully to keep up the interests of the mission, in which exertions they were blessed with much success, especially considering that they are as “babes in Christ.” Their fidelity was tried severely by a spirit of persecution that was raised up against them. Their opposers triumphantly declared that the white people had forsaken them, and taunted the native Christians with their weakness. From taunts they attempted to break up the services at the chapel. Foiled in this they resolved on bloodshed, and a deliberate plan was formed to exterminate the mission and its adherents at a blow. Providentially, there was one person whom the enemy desired to spare, and efforts were made to get him away, at least for a time, the result of which was a discovery of the plot—a transaction that reminds us of the discovery of the gunpowder treason in England. The scheme was abandoned, but some were cruelly beaten, or imprisoned, or suffered from other severe punishments for their faithfulness to their Lord.

Great was the joy on welcoming Mr. Saker, who returned to his field in December last, followed by a new missionary. Some irregularities had occurred, as was natural, demanding the suspension of a few from church fellowship, but much was found that called for gratitude. At Clarence three candidates for baptism have been received and two cases remain to be acted upon. At Cameroons five have been baptized, and there are

several other inquirers. The day and Sabbath schools are flourishing once more, and it is beginning to be seen that in attempting to destroy the mission, “the people imagined a vain thing.”

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MISSIONARY RESULTS IN INDIA.

The difficulties that beset those who endeavor the conversion of an idolatrous people are such, that a feeling of despondency is apt to overtake the minds of men impatient for more rapid progress. We have from time to time offered the evidence that great, and considering the inadequacy of means, surprising effects have been wrought in some missionary fields that seemed most difficult and forbidding. We have further evidence on this point, the importance of which will justify its continued discussion.

Rev. J. Makepeace, of Saugur, India, at the late anniversary of the Baptist Missionary Society in London, made the ensuing clear statement of missionary results in Bengal: “If the fifty or sixty years which have elapsed since the commencement of our mission be divided into periods of ten years each, we shall find the following to be the number of professed conversions among the natives in connection with all the missionary societies in the one province of Bengal. In the first ten years, twenty-six; in the second, 161; in the third, 403; in the fourth, 675; in the fifth, 1,045; whilst during the present ten years they are going on at the rate of between 2,000 and 3,000. And let it be observed that in this estimate we take no account whatsoever of additions to the churches from among the European and East Indian residents. It has been most truthfully remarked, that if not one solitary native had been converted unto God through the instrumentality of our societies, yet Britain has been amply compensated for all the sums she has expended on our Indian missions in the conversion of her own sons! In the years 1845-46-47, the additions to the Baptist churches in

Bengal equalled fully half of all the accessions made to the various mission churches within the limits of that presidency; whilst if we contrast the spiritual results realized in England with those realized in India during 1849-50, we shall find that while the additions in England afforded an average of somewhat less than three per church, the additions in India afforded an average of fully eight! Let this fact have all the weight that is due to the great and gladdening truth."

Grateful as are these facts, and auspicious as they are for the future of India, the hopes of the coming time are not to be measured by the past. Mr. Makepeace further suggests, on this point:—"You must not estimate the amount of our success by the recorded number of individual conversions. There are hundreds, it is said thousands, of what are termed the 'unrevealed disciples' of the Lord Jesus. Owing to the diabolical institute of caste, as soon as a man embraces Christianity, he becomes at once an outcast from his family and his home. His wife will no longer regard him as her husband, nor his children acknowledge him as their parent. He is cast beggared and bankrupt upon the world. Now, there are many who have not the moral courage to brave the fiery storm of persecution with which they would inevitably be assailed." The recent enactment of religious liberty has abolished all legal disabilities on account of a change of religion, and in its ultimate effects must tend to modify and ameliorate the social obstacles to open conversion. "The clearing away of these and similar impediments may be the preparatives of a general movement throughout India in favor of Christianity. The word in which the Almighty has caused us to hope is, that a 'nation shall be born in a day.' The mighty masses of its people are being slowly but surely pervaded with the elements of divine, regenerating truth. Already valleys have been exalted and hills brought low. Crooked places have been made straight and rough places plain."

## HAYTI.

The auspicious signs that cheered the English Baptist mission in Hayti (mentioned in a previous number of the Magazine, page 150,) truly betokened a season of increased spiritual prosperity. Letters dated in April last convey the pleasing intelligence of the baptism, within the preceding three months, of six converts who give clear evidence of sincere piety. One of them is a young man pronounced by Mr. Webley to be superior in talents to any one he has met in Hayti, who desires to prepare for the ministry. Hope is also entertained for five persons not yet baptized. Besides these, Mr. W. writes, "We have from fourteen to sixteen persons inquiring the way to heaven; we entertain no doubt of the piety of several of them, and hope that my prayer on new year's eve, that God would double the number of members this year, will perhaps be answered. Our school, too, is going on well, and has now increased to 103 scholars." The mission need a chapel which they have not as yet been able to erect.

When it is considered that the population of Hayti are under the dominion of a religion, Roman Catholic in profession, but mingled with their ancient heathenism so as to combine all the bigotry of Popery with some of the debasing traits peculiar to paganism, the success won by the mission must be esteemed worthy of special note, and as indicative in no common measure of the divine approbation.

It should be added that the English Wesleyan mission on the island has six schools, four churches and increasing congregations. The Baptist Free Mission Society of this country also sustains a missionary at Port-au-Prince. All these laborers find abundance to do in combating the superstitions of the people, and are winning their way in a hopeful manner.

## PUEBLO INDIANS OF NEW MEXICO.

Dr. Massie, of Santa Fé, communicates through the Presbyterian *Record* an account of the Pueblo Indians, who inhabit twenty-five or thirty towns in the territory of New Mexico. Each town contains on an average six to eight hundred inhabitants, no two of them speaking the same language, though it is probable that these tongues are but dialects of one common language. The name Pueblo—meaning town, or village, was applied indiscriminately by the Spaniards to such of the native Mexicans as dwelt in houses and cultivated the soil, to distinguish them from those who followed a wandering and hunting life. It describes a number of tribes who inhabited the country at the time of its discovery, possessing a high degree of civilization and many amiable traits of character. The Pæblos of New Mexico inhabit dwellings unique in their forms of construction; but for aborigines, especially in a climate where permanent houses are a luxury rather than a necessity, they may be called magnificent. In agriculture and horticulture they have kept pace with the Spaniards, and in some cases surpassed them.

A few of them have united with the church of Rome, but the mass continue the practice of their ancestral superstitions. These practices are more harmless than might be expected, being free from the cruelties of the Aztecs and having no resemblance to the impurities of oriental paganism. Like other Indians they are not idolaters, but revere one Great Spirit, to whom they ascribe many excellent attributes. They are hospitable, amiable, and honest, free from the warlike spirit that distinguished the tribes on either slope of the Alleghanies, truthful, peaceable and industrious. Missionary labor among such a people has much to attract. As Dr. Massie suggests, the missionary "has not to encounter the labor of inducing the Indian to throw down and abandon the worship of gods made of wood or stone. It would seem to be half the battle to

the missionary to find the belief of the spirituality of the Divine Being already implanted fixedly in the minds of the people among whom he is to labor."\* The absence of national prejudice is an encouraging feature. Indeed, these people have cherished, ever since their conquest by the Spaniards, a tradition that deliverers would come to them *from the east*. This they suppose is now fulfilled by our conquest of New Mexico. It surely becomes the churches of Christ to send them messengers to "preach deliverance" from sin and spiritual darkness.

## HONDURAS.

The mission in Honduras, Central America, of which some account was given in a previous number (page 59,) is reported to be in a highly encouraging state. The Honduras Baptist Missionary Society raised nearly £200 for the furtherance of the enterprise last year, including £41 remitted from friends in England. An act has been passed relieving the Baptists and Wesleyans from some unjust restrictions on the right of burial in the public cemetery.

A new church was formed in March last, on the island of Ruatan, composed of fourteen members. "I have no hesitation," Mr. Henderson writes, "in saying that the candidates for membership in the infant church, exhibited a superior average of knowledge and Christian experience to that of Belize. Br. Warner seems to have the affection of the people, and at present is the only minister on the island." The population of

\*Dr. Massie repeats the common misstatement, that the missions among the Indians at the East were fruitless. No missions have ever been more rapidly productive, but the injustice of the whites dissipated the fruits as fast as they could be gathered. The Stockbridge tribe, for instance, has been torn up by the roots four times and compelled to emigrate, ever "stepping westward," and unable to secure any "abiding place." How *could* missions prosper in such a series of wars, massacres, and forced migrations?



the island is 1800. In connection with the church is a Sabbath school with an attendance of fifty-five, and a day school of sixty pupils. Measures will probably be taken, another year, to erect a house of worship in this inviting field.

### AMERICAN BAPTIST MISSIONARY UNION.

#### DONATIONS.

RECEIVED IN JULY, 1851.

##### Maine.

Bangor, 1st ch. & cong., Royal Clark tr. (of which 33 is for the Siam miss.) to cons. Arad Thompson L. M.	100.00	
Dexter, ch. 5; Frankfort, ch. 3.05; New Gloucester, ch. 7; Brookline, ch. 5.50; Waterboro', 1st ch. 10; East Corinth, ch. 7; Belgrade, ch. 2.25; Franklin, ch. 3; Mariaville, ch. 4; Waltham, ch. 6; for the Siam miss.	52.00	
Nobleboro', 1st ch. 9; Searsport, ch. 5	14.00	
	—	166.80

##### New Hampshire.

Brentwood, ch. 6; Wilton, ch. 7; Keene, ch. 5; Exeter, ch. & cong. 5.30; Mason Vill., ch. (with a necklace from Mrs. Z. L. White and Miss Z. A. Warner, valued at 4) 3.06; for the Siam miss.	26.36	
Littleton, Mrs. John Gile, towards supplying the vacancy occasioned by the death of Dr. Judson,	50.00	
Fisherville, ch. mon. con.	6.70	
	—	83.06

##### Vermont.

Chester, ch. 8; Sharon, ch. & soc. 4.30; West Wardsboro', ch. 9; Georgia, ch. 5; Swanton, ch. 5; Jamaica, ch. 5; Charlotte, ch. 5; Manchester, ch. and soc. 5; Poultney, ch. 12; for the Siam miss.	58.30	
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##### Massachusetts.

Groton, ch. 5.13; Cambridge, 1st ch. 41; Egremont, ch. 7; Westboro', ch. 10.25; New Bedford, Williams st. ch., L. G. Hewins tr., 51.25; Medfield, ch., R. A. Battelle, tr., 15.25; Sandisfield, ch. & cong. 8.50; Winchendon, ch. 6; Bolton, ch. 5; Framingham, 1st ch. 53.50; Danvers, 1st ch. 15; Southboro', ch. 2; Seekonk, Sab. sch.		
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10; Granville ch. & cong. 6; Belchertown, friends 2; Boston, Charles st. ch. 53; Ware, ch. 7; Barre, ch. 3.50; Canton, ch. 17.16; Athol, ch. 3.59; Pittsfield, ch. 14.18; Chelmsford, ch. 5.79; West Stockbridge, ch. 2; West Amesbury, ch. 10; Wenhau, ch. 12; Middleboro', 3d ch. 7; Fall River, 1st ch. 20.24; Methuen, ch. & cong., Lewis Gage, tr., 14; Norton, Wm. Read 1; Andover, a friend 3; for the Siam mission,	413.34	
Framingham, Abner Haven	5.00	
Salem, 2d ch. Sabb. school, to sup. a boy in Assam orphan sch. named Benjamin Edwards,	25.00	
Lynn, Jonathan Bachelord 250; the dying gift of John C. Blaney to the heathen 1.06	251.06	
South Abington, the Cutter Young Men's Miss. Soc., John Sproul, tr., to sup. a boy in Mrs. Cutter's sch. named William F. Stubbart, 25; The Cutter Fem. Miss. Soc., Miss Ann W. Bonney, tr., to sup. a child in do. named Mary R. Stubbart, 25,	50.00	
Watertown, Samuel Stickney, Fiskdale, Ladies' Benev. Soc., for sup. of Zenas L. Leonard in Miss Vinton's school, Maulmain,	12.00	
Charlestown, 1st ch., Boardman Miss. Soc., J. Goodenow, tr., to cons. Mrs. James Fosdick & Willard Knowles, L. M.,	200.00	
Chelsea, ch., S. Bryant, tr., to cons. Charles Chase, M. D., L. M.,	100.00	
Newton Upper Falls, ch., Isaac Keys, tr., mon. con.	9.05	
Lowell, 1st ch., D. P. Bates' S. S. class, for sup. of a boy named Dennis P. Bates in Assam Orphan School,	7.00	
	—	1080.45

##### Rhode Island.

Hopkinton, ch. 3; Newport, 2d ch. 20; Usquepaug, ch. 3.25; Bristol, ch. 5; for Siam miss.	31.25	
Rhode Island State Conv., V.		

J. Bates, tr., viz. Warren, ch. & soc. 81.22; mon. con. 10.26; Lippitt & Phenix, ch. 15; Providence, 1st ch. & soc. (of which 70 is for Siam miss.) 75; Mon. con., 25; 3d ch. and soc., to cons. Abram Stillwell, L. M., 100; 4th ch. & soc. for Siam miss., 24

330.48

361.73

## Connecticut.

Lyme, 1st ch. 6; North Colebrook, ch. 3; Portersville, ch. 3; Suffield, 1st ch. 11.25; Easton, ch. 9; Noank, ch. 4; Willington, ch. 7.50; Bristol, ch. 11; for the Siam miss.

54.75

Preston, ch., for Siam mission 14; a young man, for sup. of Mr. Vinton, 1

15.00

Conn. Lit. Inst., M'ss. Soc., for sup. of L. M. Parker in normal sch. Maulmain,

5.00

74.75

## New York.

Kingston, ch. 8.83; Buffalo, Washington st. ch. 25; Sloansville, ch. 7; Shelby, ch. 10; Cato 4 corners, ch. 11.25; Ira, ch. 3.75; Dundee, ch. 16; Poughkeepsie, 1st ch. 7; Central ch. 10; Clockville, ch. 6; Bath, ch. 6; Westmoreland, ch. 5; Annsville, ch. 5.25; Arcadia, ch. 10; Brooklyn, Central ch., to cons. John Goff, Miss Mary Browning, Miss Emily Young, Miss Sarah Smith, Miss Julia Butler L. M., 500; Genegantslet, ch. 5; Malone, ch. 10; Fulton, ch. 7; Hannibal, ch. 6; Factoryville, ch. 3; Scipio, ch. 16; Urbana, ch. 6; Sherman, ch. 5; Tioga, ch. 4; Stockton, ch. 7.50; Ellery, ch. 4.50; Busti, ch. 5; Forestville, ch. 4; Manlius, ch. 19; Chateaugay, ch. 2; Fabius & Truxton, ch. 5; Stockbridge, ch. 5; Red Mills, ch. 5; Clear Cr'k, ch. 3.17; Leon, ch. 4.83; Cold Spring, ch. 5; New York City, Olive Branch ch., Wm. A. Walker, tr., 19; Cortlandville, ch. 16; Greene, ch. 8; Parishville, ch. 7; Campbell & Bath, ch. 5; Woodhull, Newville ch. 4; Jasper, ch. 6; Charleston, ch. 3; West Somerset, ch. 7; Cameron, ch. 4; Utica, Broad st. ch. 21; Caton, ch. 8; Groton City, ch. 3; Franklin, ch. 2; Woodstock, ch. 8; for Siam miss.,

884.13

Niagara Asso., for Siam miss. 8.00  
Franklin Asso., coll. for Siam

miss. 35; Milford, 1st ch., for do. 2; Sand Hill, ch., for do., 6.47; Windsor, ch., for do., 1.50; Mrs. L. Newland 2; Miss Newland 3; Abigail Lindsey 1; George W. Teed 55 cts; F. Wilson 1; per Rev. H. A. Smith, Agent,

52.52

Broome & Tioga Asso., viz. Tioga Centre, ch. 5.50; Caroline, ch. 6; Spencer, ch. 2.87; Berkshire & Caroline, ch. 4.50; E. Adams, 1; Rev. S. S. Tucker 5; Vestal, ch. 2; per Rev. H. A. S., agt.,

26.87

Rensselaerville Asso., Flat Creek, ch., for Siam miss. per Rev. H. A. S., agt.,

7.06

Chenango Asso., Oxford, ch. & cong., for do., per do.,

11.50

Madison Asso., Morrisville, ch., for do., per do.,

6.00

Otsego Asso., viz. Burlington, 1st ch. 8; 2d ch. 5.50;

Mrs. L. Shelden 1; Mrs. A. Angel 25 cts.; North Burlington, ch. 10.56; Cooperstown, ch. 14.56; Brookfield, Fem. Benev. Soc. 6; Asahel Allen 1; A. E. Allen, for Siam miss., 1; Edmeston, 2d ch. 5.69; Exeter, ch. 12.34; S. B. Cone 5; Mrs. A. Bach 10; Mrs. Proctor 1; Litchfield, ch. 14.71; New Lisbon, ch., for Siam mission, 7; Springfield, ch., for Siam miss., 1.12; Winfield, ch. 7.48, per Rev. H. A. S., agt.,

112.21

Worcester Asso., viz. Cherry Valley, ch., for Siam miss., 2; Leesville, ch., for do., 8; Cobleskill & Fulton, ch. 4.12; Jefferson, ch. (of which 5 is for Siam miss.) 9.75; Middlefield, ch. (of which 12 is for Siam miss) 13.63; friends of miss. at Lane S. H. 6.25; Maryland, ch. 10.26; Fem. Benev. Soc. 6; Seward & Decatur, ch. 2.25; Summit, ch. (of which 12.75 is for Siam miss.) 23.62; Westford, ch., for Siam miss. 5; Worcester, 1st ch. 4; West Worcester, ch., for Siam miss, 5.17; Waterville, ch. 7.94; Rev. E. Spafford 2.50; coll. at Asso. 17.08. The amount from the 7 foregoing Assos. is to cons. Rev. David Cutler, Rev. George W. Howe, & Rev. Daniel F. Leach L. M., per Rev. H. A. S., agt.,

127.57

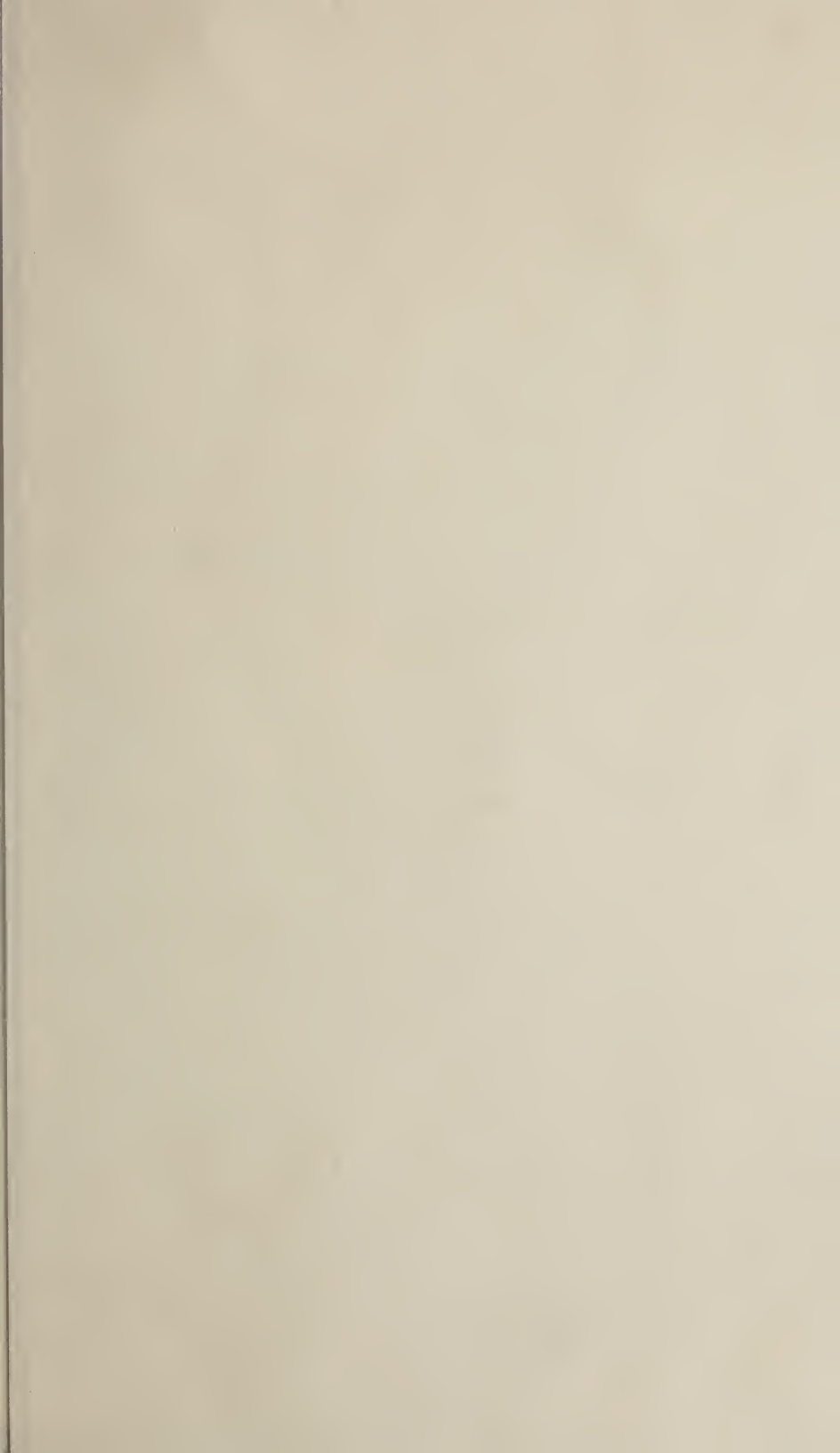
Watertown, S. School, to sup. a child in Assam Orph. sch.,

8.00

Savona, T. F. Shelton 1; Belfast, ch. 3; Pultney, ch. 5; Edwards, ch. 3.32; Russell, ch. 1.63; Castle Creek, ch. 3; Middlesex, ch. 8; McLean, friends, 5; Utica, Broad st. ch.

1; East Stockholm, ch. 6.25; Hermon, ch. 4; Milo, 1st ch. 5; North East, ch. 16; Panama, ch. & soc. 15; Skaneateles, ch. 3; Jamestown, ch. 8; Hemlock Lake & Richmond, chs. 10; Fayetteville, ch. 17; Manlius, ch. 8; Massena, ch. 2; for Siam mission,	125.25		
Troy, S. Burton, for Assam Orph. School,	25.00		
Genesee Asso., S. Chapman, tr., viz. La Grange, ch. 15.50; Orangeville, a friend 4; Oakfield & Alabama, ch. 5; Fem. Benev. Soc. 4.62; Batavia, ch. 20.50; Warsaw, ch. 1.94; Attica, ch. 83 cts.; Bethany, ch. 8.12; Pavilion, ch. 3; Perry, ch. 13.38; Bennington, ch. 11.33; Elba, ch. 13.11; do. for Siam miss., 10.89; Middlebury, 1st ch. for Siam miss., 30, to cons. Rev. Alvin Plumley, L. M., and the balance with sundry other donations from N. Y. to cons. Henry W. Dean M. D., L. M., per Rev. S. M. Osgood, agt.,	143.22		
Genesee River Asso., Geo. Wheeler, tr., viz. Nunda, ch. 44; Buras, ch. 2.50; Gainsville, ch. 12; Belfast, ch. 11; Carlisle, ch. 14; Grove & Portage, ch. 9.75; West Almond, ch. 6; Pike, ch. 3.38; per Rev. S. M. O., agt.,	103.25		
Livingston Asso., J. H. Norton, tr., viz. Avon Springs, ch. 3.50; Hemlock Lake, ch. 5.12; Mt. Morris, ch. 11.50; E. Stilson 2; Leicester, ch. 24; Lakeville, ch. 18.50; Lima, E. Winans 25; Richmond, ch. 32.50; So. Danville, Mrs. Stiles 25 cts.; York, ch., to cons. Peter Kendall L. M., 136.51; and by the asso. Rev. A. L. L. Potter L. M.; per Rev. S. M. O., agt.,	253.88		
Niagara Asso., Burt Van Horn, tr., viz. Royalton, ch. 9; Wilson, ch. 3.87; Somerset, 1st ch. 33.50; Porter, ch. 7; which with the balance of Livingston Asso. is to cons. Rev. Harvey Petit L. M., per Rev. S. M. O., agt.,	53.37		
Seneca Asso., J. McLallen, tr., Covert, ch. 52.13; Hector, 1st ch. 4; Mecklenburg, ch. 14.50; Lodi, ch. 10; Trumansburg, ch. 29.25; per Rev. S. M. O., agt.,	109.88		
Washington Union Asso., C. Brayton, tr., 16.19; Fort Edwards Vill., ch. 8.41; Glens Falls, ch. 9.38; Hebron, ch. 5; Salem, ch. 7.87; Sandy Hill, ch. 9; S. S. 2.62; Lakeville, ch.			
3.16; White Creek, ch. 5.45; Rev. D. Tinkham 1; Hartford, ch. 35;	103.08		
Mohawk Asso., B. D. Brockett, tr., 11.13; Frankfort, ch. 22.79; Little Falls, ch. 25.29; Newport, ch. 3.50; Norway, ch. 11.86; Pleasant Valley, ch. 7; Salisbury, ch. 32.92; to cons. Rev. Russell G. Toles L. M., per Rev. S. M. O., agt.,	114.49		
Saratoga Asso., E. D. Garnsey, tr. 23.09; Burnt Hills, ch. 8.22; for Siam miss. 5.63; Fem. M. Soc. 10; Jamesville, ch. 11.40; Wilton, ch. 22; Northampton, ch. 26; Stillwater, M. Ferris, 25 cts.; 2d ch. 15; Broadalbin, ch. 8.75; Saratoga Springs, ch. 41; Galway, 1st ch. 2.86; Greenfield, 2d ch. 2; Half Moon, 2d ch. 32.03; Glenville, ch., for Siam miss. 3.12; Providence, ch., for do., 10; per Rev. S. M. O., agt.,	221.35		
Hudson River Asso. North, viz. Half Moon 1st ch. 10; Hudson, do., for Siam miss., 14.50; Athens, ch., for do., 4.50; per Rev. S. M. O., agt.	29.00		
Monroe Asso., viz., Perrinton ch. for Siam Miss., 6; Webster, ch., for do., 13.05; per Rev. S. M. O., agt.	19.05		
Ontario Asso. Geneva, 1st ch., for Siam Miss., per Rev. S. M. O., agt.	6.35		
Orleans Asso., Medina, ch., for do., per do.,	10.00		
Cayuga Asso., Jordon, ch., for do., per do.,	6.56		
		2572.59	
<b>New Jersey.</b>			
Mt. Holley, ch., Joseph K. Hillegas, tr., 6; Burlington, ch. 13; Key Port, ch., 7; Schooley's Mountain, ch. 5; Camden, 1st ch. 18; S. School 5; Vincentown, ch. 6; Paterson, ch. 15; for Siam miss.,			75.00
<b>Pennsylvania.</b>			
Pittsburgh, Grant St. ch., A. P. Norton, tr., (of which 7.50 is for Siam miss.,) 38.50; Ladies' Benev. Soc., for Siam miss., 10; Sab. Sch., for sup. of two Karen children named Delia and Thomas C. Teasdale, 17			65.50
Chestnut Hill, ch. 13; North East, ch. 5; Hephzibah, ch. 11; Pittsburgh, Berean ch. 15; Beulah, ch. 10; New Castle, ch. 5; Jackson and Gibson, ch. 12; Tunkhanock, ch. and cong. 10; Eaton, ch. and cong. 3.50; Munroe, ch. 1.50; Philadelphia, Spruce St. ch. 36.11;			

Shirleysburg, ch., W. B. Leas, tr., 5; for Siam miss.	127.11		
		192.61	
Ohio.			
Delaware, Jacob Drake, to cons. himself L. M.,	100.00		
Painesville, ch. Wm. Dudley, tr., 9; Akron and Middlebury, ch. 15; Madison Lake, ch. 6; Johnstown, 1st ch. 5; Roscoe, J. G. Whitaker 5; Jefferson, ch., E. W. Hicks, tr., 11; Conneaut, 1st ch. 9.50; S. Sch. 50 cts.; Olentangy, ch. 3; Colebrook, ch. and cong. 4; Antrim, ch. 3; Salem, ch. 4.75; Cambridge, ch. 2.25; Achor, ch. 5; Zoar, ch. 3; for Siam miss.,	86.00		
Utica, Mrs. Mary G. Platts	10.00		
		196.00	
Indiana.			
Rolling Prairie, ch. 8; Kingsbury, ch. 7; Roanoke, ch. 2; Evansville, 1st ch. 6; Sugar Creek, ch. 3.20; Little Buck Creek, ch. 1.80; Pleasant View, ch. 3; Vernon, ch., I. Cowell 95 cts.; I. Goodhue 50 cts.; H. Read 50 cts.; W. Read 50 cts.; H. Cowell 25 cts.; A. Vawter 1.30; M. B. Phares 1; for Siam miss.,		36.00	
Illinois.			
Springfield, 1st ch. Wm. Stockdale, tr., 10; Farm Ridge, Rev. E. N. Jencks 3; Rev. Daniel Baldwin 1; Mrs. L. Hallock 1; Kane, ch. 5; Winchester, ch. 5; Aurora, L. Z. Baker 4; Manchester, ch. 3.25; Bethel, ch. 2.65; Mrs. Polly Marks 1; for Siam miss.,	35.90		
Ottawa Asso., Rev. Charles Thompson, tr.,	25.00		
Rock River Asso., N. Crosby, tr., 67 50; two children, Joy H. Saxton and Margaret H. Saxton, 75 cts.; Rockford, ch., mon. con. 25; Mrs. Abigail Whitman, to ed. a Karen youth named John Bishop, 24, and Mrs. S. S. Whitman to ed. a Karen youth to be named S. S. Whitman, both in charge of Mr. Beecher, Sandoway, 26; the above, with Jacob Whitman's legacy of 50, and contribution from Fox River Asso., is to constitute Rev. Ichabod Clark and Mrs. Abigail Whitman L. M.; per Rev. J. D. Cole, agt.,	143.25		
Fox River Asso., Rev. S. F. Holt, tr., per Rev. J. D. Cole, agt.,	35.35		
Chicago Asso., coll. per Rev. J. D. Cole, agt.,	7.15		
Rock Island Asso., L. Hungerford, tr., Andover, ch. 1.50; Cordovia, ch. 1.05; Rock Island, ch. 2.35; per Rev. J. D. Cole, agt.,	4.90		251.55
Michigan.			
Napoleon, ch. 5; Tecumseh, ch. 5; Albion, ch. 5; for Siam miss.,	15.00		
Michigan State Conv., R. C. Smith, tr., Sandstone, ch. 8; Unadilla, ch. 5; Royal Oak, ch. 5.03; Northville, ch. 4.50; York, ch. 6; Mooreville, ch. 4; for Siam mission. Wayne Asso. 14.51; Washtenaw, 6.88; St. Joseph 5.56; Kalamazoo 9.94; Jackson 2.12; Seneca and Fairfield 13.59; Ann Arbor 18.44; Medina 21; Fem. Benev. Soc. 25.16; J. Hagurmun 10; E. Daniel, 10; L. Hotchkiss 5; sundry persons 2.95; Edwardsburg 22.32; to cons. Rev. Daniel Peck and Rev. E. Anderson L. M., per Rev. M. Allen agt.,	200.00		
Edwardsburg, ch., for Siam miss. 8; Maternal Asso., for sup. of a child in Mrs. Brown's sch. at Sibsagor, 25,	33.00		248.00
Wisconsin.			
La Fayette Asso., Beetown, ch., per Rev. J. D. Cole, agt.,	2.15		
Walworth Asso., G. Graves, tr., 2.63; coll. at Asso. 7; Beloit, ch. 13.72; Jamesville, ch., for Siam miss. 5; mon. con. 1.29; Geneva, ch., for Siam miss., 4.53; Wm. A. Bartlett, adm., for balance due from Asa Congdon, late Treasurer of the Asso., 58.75; per Rev. J. D. Cole agt.	92.92		
Daniel Dye for Siam miss. per Rev. J. D. Cole agt.,	1.00		
Racine, 1st ch. 13.50; Beaver Dam, ch. 5; for Siam miss.,	18.50		114.57
Canada.			
Eastern Bap. Asso.,	10.00		
Montreal, Mrs. Muir 5; friends 2; for Siam miss.,	7.00		17.00
The Azores.			
Fayal, Mrs. Silver and family	5.00		5533.51
Legacy.			
Belvidere, Ill., Jacob Whitman, per Nath'l Crosby	50.00		
			\$5583.51
Total from April 1 to July 31, \$16,558.36.			
Fund for Support of Native Preachers.			
Legacy of Miss Maria Mumford, late of Newport, R. I., \$500.			







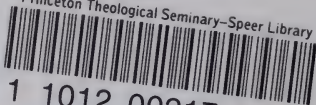






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